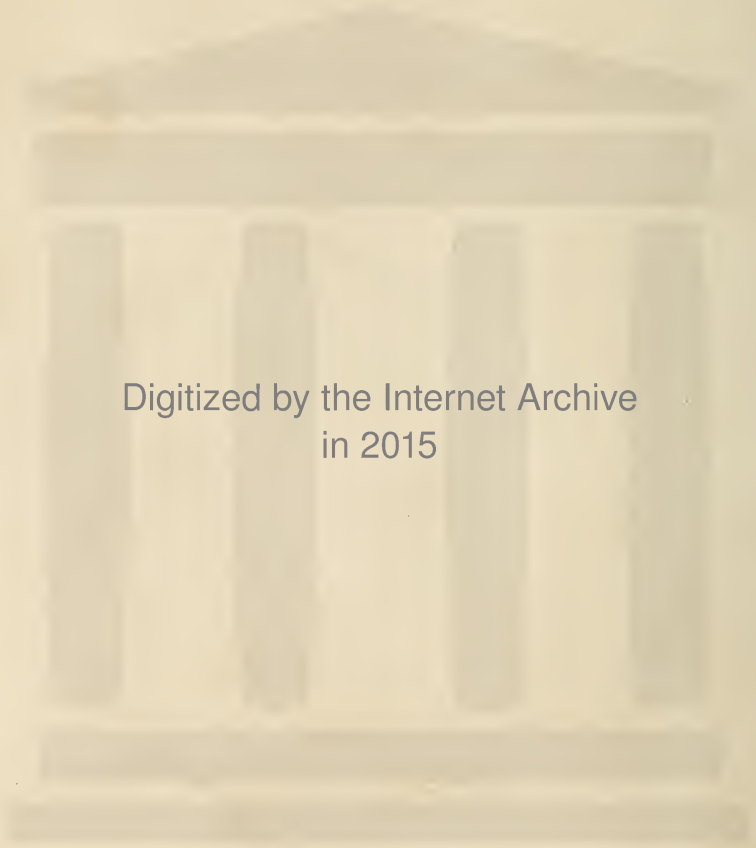


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THE
MISSIONARY HERALD.

VOL. XCIII. — APRIL, 1897. — NO. IV.

THIS issue of the *Missionary Herald* may well be regarded as a China number. In this respect it will be specially welcomed by those who take up the assigned topic for the April Missionary Concert. Mr. Goddard's **A China Number.** account of a home in the Ing Hok Mountains, in the Young People's Department, will give to many a new idea of family life in China. Mr. Ament's record of the "First Convert in Peking" will furnish an illustration of a native preacher, though most of the preachers now in service are better educated and have better balanced characters than had Jung Lin. The article by our veteran missionary, Dr. Blodget, states clearly the present outlook in that empire, which as a field for missions is second to none. Do not fail to read the cheering letters from North China and the yet more surprising statements of Mr. Gardner of Shao-wu, in our Foochow Mission. The account is most inspiring, though the query will arise, Where are the reapers for this harvest? The *Missionary Herald* for March may also be consulted for a cheering report of the work in the South China Mission.

THE Week of Prayer in Jaffna, Ceylon, is observed with special enthusiasm. Every church begins each day with a prayer-meeting from 5.30 to 6.30 A.M., and **The Week of Prayer.** most of them have a general meeting in the church during the forenoon, and also special prayer-meetings in the afternoon or evening in outlying schoolhouses or in the homes of the Christians. The eighteen churches of our Ceylon Mission received 115 persons during the last year on the confession of their faith. From Japan and from many sections in Turkey, and indeed from nearly all our mission fields, reports are coming of special interest developed during the Week of Prayer.

JUST as the pages of our March number were filled, tidings came of the death of Rev. Dr. William Kincaid, Secretary of the American Home **Dr. Kincaid.** Missionary Society, who was for three years a district secretary of the American Board, residing at New York. In common with our sister society, we greatly mourn the loss of this able and devoted man. Clear of judgment, firm in purpose, energetic in the work, and profoundly Christian in character, he was a tower of strength wherever he labored. We are glad to bear witness to his unceasing devotion to the foreign missionary cause, not only while specially connected with the American Board, but in his subsequent life while his energies were specially directed to work in the home field.

EVERY friend of missions must watch with profound interest the reports coming daily concerning affairs in the Orient. It is not easy, under present conditions, to observe the rule of our magazine and abstain from discussing political affairs. Yet the wisest of men would hardly venture a prediction as to what will be the outcome of the present imbroglio. There is plenty of tinder which a spark might ignite, and that spark may be struck at any moment. Should a conflict of arms arise between Turkey and Greece, our mission stations in our European Turkey Mission, especially Salonica and Monastir, will be most profoundly affected. Already we learn that Monastir has been occupied as a rendezvous for Turkish troops. Attention is for the time being diverted from the Asiatic provinces, from which troops are being withdrawn that may be needed to hold in check the populace and prevent a repetition of the bloody scenes of the past two years. Should war arise the passions of men would be let loose. God reigns supreme, and to him must be our prayers.

IMMEDIATELY after the massacre at Constantinople great numbers of Armenians, residents in that city, or refugees who had come thither, fled into Bulgaria, taking whatever personal effects they could carry with them. Some of these went to Philippopolis and Bourgas, but the larger portion reached Varna. At the request of Professor and Mrs. Harris, Miss Katherine B. Fraser, of Van, who was compelled to leave that city at the time of the disturbances there, went to Varna to superintend the relief work. Money was supplied through Professor and Mrs. Harris and the Duke of Westminster's committee, and the work of relief has gone on very systematically. The Bulgarians placed at the disposal of the relief committee at Varna a large unused hospital and also quarantine buildings, which furnished accommodations for nearly 1,000 people. Various industries were started by which the refugees might aid in their own support. The girls were employed in making clothes for the women and children, and shoemakers and tailors were started in their trades, so that all received sufficient pay to support themselves while working for their fellow-refugees. In the mean time schools have been established for children and others who wish to study, and religious services are held regularly. This service of Miss Fraser's has been most invaluable, and her experience while at Van prepared her for the heavy task she has undertaken. Dr. J. F. Clarke, of Philippopolis, has also aided to some extent in relief work at Bourgas.

THE good work that is being done among Bohemians in the United States is an outgrowth of the work of the American Board in Austria; and now comes an interesting fact showing the interrelation of these two branches of work. The Bohemian Mission Church in Cleveland, Ohio, having a membership of 170, almost all of them poor people, has just made a contribution to the American Board of \$77.45, while another Bohemian church, in Silver Lake, Minn., numbering eighty-seven members, almost all of them farmers in very moderate circumstances, has forwarded over \$50 for the relief of the sufferers in Armenia. These Bohemian Christians in the United States are reflecting great credit both upon the mission in Austria, from which they sprang, and upon their spirited leaders in this country.

THE following tabulated statement of the receipts of the Board for February, as well as for the first half of the present fiscal year, will be read by no one with more painful interest than by the missionaries at the front. The fall-
Financial. ing off of receipts means to them far more than it can to us in this country. At the Annual Meeting in Toledo it was resolved "that we give to the missionaries in Turkey the solemn and deliberate pledge of the American Board to stand by them in the maintenance of their work with our constant sympathy and prayers and gifts." Sick at heart, the great body of missionaries will infer from the figures below that this pledge of the Board was not the pledge of the churches. In India, where the missionaries are heroically holding on amid plague, cholera, and famine, with communities impoverished and prices greatly increased, these statements will be read, and the crushing burden already resting upon them will grow still heavier. Many are already asking if this constant reduction is to be interpreted as a lack of confidence upon the part of the churches in the work of their missionaries on the field. We are sure it is not, although the additional crushing burden of retrenchment still remains. Will this condition continue to the end of the year?

	February, 1896.	February, 1897.
Regular donations	\$34,735.80	\$31,138.26
Donations for special objects	2,787.12	2,372.16
Legacies	19,632.25	8,617.95
Total	\$57,155.17	\$42,128.37
	6 mos. last year.	6 mos. this year.
Regular donations	\$200,620.11	\$178,502.06
Donations for special objects	21,957.57	36,967.54
Legacies	55,522.95	28,347.45
Total	\$278,100.63	\$243,817.05

Decrease in regular donations in six months, \$22,118.05; *increase* in special donations, \$15,009.97; *decrease* in legacies, \$27,175.50; *total decrease* in six months, \$34,283.58.

WITHIN the last five years no less than fifty-two new versions have been added to the list of languages and dialects in which some portions of the Bible are
New Versions of printed. The total number in which some portion is printed is
the Bible. 381, while the entire Bible has been translated into 107 languages and dialects. During the year ending April 1, 1896, the British and Foreign Bible Society issued 3,970,439 Bibles, Testaments, and portions. The society was organized in 1804, and within the ninety-two years it has issued 147,366,669 copies.

WE hear nothing but good as to the effect produced by the lectures of Dr. J. H. Barrows in India. Christians and Hindus alike have accorded him a
Dr. Barrows hearty welcome, and though he has spoken with the utmost clear-
in India. ness concerning the Christian faith as the one faith for all mankind, and has wasted no time in pointing out the excellences in other religions, he has yet spoken in a spirit that seems to have aroused no antagonisms. One who reads the reports of his lectures will be convinced that this absence of opposition did not arise from any want of clearness and positiveness in his exposition of the nature and claims of Christianity.

IN the February number of the *Missionary Herald* Rev. Dr. J. K. Greene, of Constantinople, gave some impressive statements as to the results of reductions within the Constantinople station. A more recent communication **The Stress in Turkey.** from him presents the matter in still stronger light. Work among both the Armenians and Greeks is most sadly crippled, and many of the helpers are compelled to seek other sources of support, if, perchance, they can find any. Dr. Greene's statement, which we here quote, is certainly most impressive : —

“ We are hanging on to an ‘ inextinguishable hope,’ and unless help comes shall reach the end of our tether ere long, and the outlook is certainly dark. We have closed several schools, dismissed some helpers, discontinued tours, given up annual meetings, and closed the work in several places in this, the Nicomedia, and the Brousa fields. The little church at the Dardanelles has neither preacher nor teacher. The circuit preacher, who visited seven of the Adabazar villages and ministered to some 10,000 Armenians, is cut off. The work in Kourdbeleng is suspended ; the work in Chenjiler, a centre of villages containing 20,000 Armenians, is stopped ; the work in Bilijik and Muradchai and Mouhalich and Banderma, with a joint population of 25,000 Armenians, each with a good building for pastor's residence and chapel, is suspended ; in short, the work in many of the smaller places is being left to die. From 1862 to 1868, while I was the only missionary in the Brousa field, I had some thirty-five pastors, preachers, and teachers and colporters laboring with me. Now the number of native laborers in that field is less than ten, all told. It is dreadful to think of the decay and disappearance of our smaller churches and communities for lack of funds to maintain, or to assist to maintain, teachers and preachers, to say nothing of the sad losses in many places through massacre and robbery. Even the strongest self-supporting churches have been greatly weakened, and some of the surviving pastors are obliged to seek support partly by work outside the ministry.”

AN incident illustrating the value of the medical arm of the missionary service is given by Dr. Waples, of Kalgan, North China, who reports the case of an **Value of Medical Work.** intelligent man who, by a comparatively simple surgical operation, was relieved from a most distressing difficulty in his throat, which rendered his speech almost unintelligible. Accompanying the patient's cure was a glad reception of the gospel, and the healed man went to his own village praising the doctrine which healed both body and soul. A few weeks later, Dr. Waples visited this man's village, where he was very warmly received by all the people, and already there are three families in the place which have accepted the Christian faith.

THE Mansion House Fund, inaugurated by the Lord Mayor of London, to supplement governmental aid for the famine-stricken people of India, amounted, **British Relief for India.** on March 4, to £388,000, or about \$1,940,000. The reports from India, up to March 1, show that 3,141,000 persons were employed upon “ relief works,” that is, upon various industries, chiefly road building, superintended by government officials, by which the people may obtain enough food to keep them from starvation. More than half of this help was given within the Northwest Provinces.

It must be expected that the incessant labors and the wear and tear upon the nervous energies of our missionaries in Turkey during the last two years will tell heavily on their physical vigor. The wonder is that more of them **Exhausting** have not broken down before this. Mr. Cole, of Bitlis, Eastern **Labors.** Turkey, was prostrated early in January, but we are happy to say he is recovering, though he will be compelled to return to America very soon. One of the trials of missionaries is that in time of sickness they are so often deprived of medical attendance. Mr. Cole was five days' distant from the mission physician, Dr. Thom, of Mardin, who came to his aid as speedily as possible. Still another difficulty under which our missionaries in Turkey labor is that they have neither the time nor the means for needful relaxation. The demands upon their attention are constant, and they can go nowhere to escape from the pressure of care. One missionary, whose labors have been incessant for many months, writes that he did make a break for *five hours*, and rode about twenty miles. It was the only real rest he had had for a long period.

Two or three recent events in Central Turkey have given some cheer to our brethren in that region. Prisoners who have been incarcerated for political **Cheer at** offences during the past year have been actually released, and orders **Aintab.** have been issued granting permits to thirty widows and orphans to go to friends who have offered them homes and employment. These poor people have waited long for this permit, and the wonder has been why it was not granted earlier. The Christmas of the Armenian Church falls upon the eighteenth of January, and last year in the city of Aintab there were no public observances of the day on account of the reign of terror then prevailing. This year the Sultan's birthday coming upon the nineteenth of the month, the city wore a holiday air for two successive days. The people of all races bore themselves in a friendly way, and on Christmas all the churches, Protestant and Gregorian, were thronged, and the services were most interesting.

SOME of our readers will recall the incident concerning the native pastor at Mardin, Eastern Turkey, who was sentenced to imprisonment for five years, but **A Pastor** who was allowed for a while to come out on Sundays and preach to **Free.** his people. This permission was afterwards withdrawn, but now, we are glad to say, this pastor is included in the number of prisoners who have been released. He was confined for one year and thirty-three days, and great was the joy of the Mardin church to have their beloved pastor with them at their New Year's services. The schools in that city are prospering, as is seen in the fact that about 100 boys and 150 girls are under daily instruction.

ONE of the most pressing needs in Eastern Turkey is a supply of agricultural implements, and especially oxen for plowing. To provide for this latter need, **Relief for** in anticipation of the spring sowing, Major Williams, the Brit- **Eastern Turkey.** ish Consul at Van, has supplied the funds for sending Rev. Mr. Allen from Van to Persia to purchase 1,000 oxen. It is believed that in this way money spent will be worth tenfold the same amount spent in the ordinary form of relief. It is estimated that through this supply of working oxen, 25,000 people can be provided for in the year to come, and that at a cost of about \$8,000.

ONE who reads the papers of India, including those that are pronounced defenders of Hinduism, will be impressed with the fact that they are distinctly apologetic in their tone, and that they are advocating doctrines and practices which are entirely at variance with what has been known as Orthodox Hinduism. They are free to admit that the popular faith is degenerate, and cannot stand in the light of modern times, and they propose to go back to their earlier scriptures in which, as they claim, the puerilities and obscenities abounding in their Puranas are not found. This change is not towards Christianity, but is clearly the result of Christian teaching. The ideas prevailing throughout Christendom are permeating India in some good degree, and the new Hinduism now presented to the people, in place of their corrupt and corrupting faiths, is offered them with the distinct thought that it will prevent the adoption of Christianity. This counter effort is a significant proof of the widespread influence of the gospel in India. If it were not potent it would not be so opposed.

REV. JAMES SMITH, in reporting his arrival at Ahmednagar, January 16, on his return to India, refers to his ride of 100 miles through the Deccan, where the crops were on all sides thin and withered. In some places there has not been enough moisture to bring the seeds through the ground. The present crop is past all hope, and the next crop will not be ripe until November. Mr. Smith says: "When Massachusetts ripens a harvest in the winter, the Deccan will ripen one between March and November, and not before. We do not look for miracles and manna here, while the Lord has millions of people who are not in the desert." Mr. Smith urges, as all the missionaries in India do, that the appropriations for 1897 be made to the full amount asked for, that is, without the reductions which have thus far been necessary. Will the churches give the Board the means so that this most reasonable request can be granted?

IT is a joy to learn of the spiritual fruit now being gathered in many parts of the Turkish Mission. The Week of Prayer has been specially blessed at many stations, and notwithstanding the sore trials under which the people are suffering, they are rejoicing in the manifest presence of the Spirit of God among them. Dr. Tracy, of Marsovan, writes of very unusual interest in the College and Girls' Boarding School with many hopeful conversions. New life seems to be infused into the community. Dr. Tracy says: "We are very hopeful. I never saw the people so receptive before when the gospel was preached to them. Ears and hearts are open."

THE *Times of India* affirms that up to January 19 there had been nearly ten thousand (9,835) deaths in Bombay from the bubonic plague since the outbreak of the disease in August last. The government reports are said to quite understate the mortality. The efforts of the authorities to segregate those in whom the disease appears are bitterly opposed by the people, who hide the victims in their homes. Thus the pestilence is spread, and there seems to be no way to check it. It can no longer be said that no native Christians are among the victims, but their number is surprisingly few, probably not more than half a dozen.

THE *Dnyanodaya*, the paper which has now been issued by our Marathi Mission for fifty-four years, though not having large circulation, has exerted a wide influence. It is read weekly by large numbers who do not attend the churches but who have been impressed by what they know of the Christian religion. There are multitudes of people in India who are impressed more or less by the claims of Christianity, and who eagerly read Christian publications, but yet have not the courage to avow their convictions and face the opposition which will surely stand in their way. One of the Hindu subscribers to the *Dnyanodaya* recently wrote Mr. Abbott, the editor: "I wish the Christian religion a rapid progress. If it please God, I shall embrace Christianity sooner or later. The seed of this religion has been sown into my mind for the last twenty years by Rev. —, and your *Dnyanodaya* waters it every week; hence I believe it will bear fruit in course of time." It is one of the sad features connected with the reductions in appropriations to our missions that such reductions bear heavily upon the publication work, involving in some cases the suspension of the Christian newspapers.

A LETTER from Henry Nanpei, printed in *The Friend* of Honolulu, and dated Ponape, October 23, gives cheering evidence of the steadfastness of many of the Christians on that island, notwithstanding their total lack of missionary supervision. The three boxes of New Testaments in the Ponapean language, which the *Morning Star* was permitted to land, were in great demand, and many were disappointed in being unable to secure copies. On the eighth of September last a new church building was dedicated by the Metalanim tribe, and Christians from all parts of the island came to this service, which Mr. Nanpei describes "as truly a grand and solemn affair." He reports that the day and Sunday schools and the prayer-meetings are well attended, and he adds that, notwithstanding many difficulties, "we are doing our very best to keep our people in line. Fathers, mothers, grandmothers, and children read and study the Book — the Word of God; and I verily believe that if they were deprived of this pleasure and privilege they would pine away and die."

THE following extract from a letter of Miss Hess, of Marash, Turkey, shows that persecution in that city has not by any means quenched the light of the gospel: "The Second Church, whose pastor was imprisoned and tortured, has been thoroughly repaired by the people. Gifts in memory of slain friends have been made by some who in a few months would be dependent upon charity themselves; all gave, and the building is filled to overflowing with congregations of Armenians, Gregorians and Protestants, all eagerly listening to the gospel, new to so many of them. In the schools connected with this church are 500 children, 300 of whom are Gregorians. In the other two Protestant churches are pastors equally capable of embracing the enlarged opportunities afforded. One theological student is preaching in the Gregorian church. There are two prayer-meetings organized among them for women, twenty-five or more of whom are learning to read the Bible. A kindergarten has been started among them, and they seem thoroughly awake to the advantages of an education."

DR. ROBERT A. HUME, of Ahmednagar, in reporting the reception during August and September last of eighteen persons to the churches of that city, refers also to the close of a term in the Theological Seminary and the excellent intellectual and spiritual results which were apparent. At the close of his twenty-second year of missionary service Dr. Hume finds himself in greater straits for means to carry forward the work than he has ever before experienced, and he writes: "Many is the day that there is not a dollar in the house for personal expenses, or for old, established, fruitful work, or for our Theological Seminary, nor any idea of where a dollar is to come from. And in the twenty-third year there seems the almost certain prospect of the keenest and most trying suffering and perplexity caused by widespread famine." This statement of Dr. Hume was not intended for the public, but such facts as these ought to be known among those who claim to be supporters of our foreign missionary work.

WE can have little conception in this country of the desolation caused by the cattle plague now prevailing in Africa. The disease has appeared over a vast territory, extending from north of the Equator to Cape Colony. It strikes at the great source of subsistence and wealth in the native tribes. It attacks not only domestic cattle but the wild beasts of the forests. It has threatened the extermination of all animals by means of which the people live and thrive. Just as the situation began to seem most hopeless there comes a ray of light in the reported discovery by Dr. Koch of a process for rendering cattle immune through a mixture of serum and virulent rinderpest blood. It is to be devoutly hoped that this process will prove efficacious in eradicating the disease, otherwise there would seem to be little chance even for human life in Africa.

It requires no little grace to be submissive to some of the trials incidental to the life of the Christian in favored America; but how much added grace must it require to bear with patience the terrible sorrows which have come upon our native brethren in Turkey! Yet Mr. Hubbard, of Sivas, writes us of one of the towns of Turkey made desolate by fire and massacre where now the chapel is filled to overflowing, and where the people sang "Nearer, my God, to thee, E'en though it be a cross that raiseth me," as he had never heard it sung elsewhere. At this same meeting one native brother uttered this striking sentence in his prayer, "We thank thee, O Christ, for taking our homes and giving us more of thyself."

It was a fine thing which was done by the Union Church, of Worcester, Mass., on February 14, when it held its first service in its new church edifice. As a thank-offering to the Lord, the church made an *extra* gift to foreign missions of \$1,665.79. The question often arises as to how much Christians are at liberty to expend upon the decoration of their church edifices when the claims of the unevangelized are so pressing. Is it not a question of proportion? If we double our expenditures for ourselves, should we not double our gifts for benevolence? We commend to all churches that are entering new edifices the example of the Union Church at Worcester.

THE FIRST CONVERT IN PEKING.

BY REV. WM. S. AMENT, OF PEKING.

IN the old book, now faded and discolored, containing the records of the South Church, Peking, there is this first entry: "Jung Lin, Embroidered Yellow Bannerman, age 40 years, baptized second year of the Emperor Tung Chih, second moon, fourth day." That would be, in our calendar, March 6, 1865. This man, the oldest and best known Christian in Peking, died in August, 1895, and is worthy of more than a passing notice.

There are not many Christians of thirty years' standing in North China. Of the next twenty-six names baptized after Helper Jung, during five years and a half, but one man can now be found in active membership. Of those received during the next five years, to 1875, only three names can now be found. Thus Helper Jung practically remained the only survivor of the first generation of Christians in Peking.

In a room now used as a study Dr. Blodget preached his first sermons in Peking. By cutting a door through a rear wall this room was brought into connection with "Broad Peace Lane," just in the rear of the mission premises. Here Rev. W. C. Burns was of great assistance in the work of preaching. The fervid words and earnest manner of these consecrated



PREACHER JUNG LIN.

gospel preachers won the attention of Jung Lin, who at that time was a peddler of needles and thread. Though Jung was a man of some rank among the Manchus, like most of them, his family had fallen into poverty and neglect. Unlike other Manchus, however, he did not consent to loaf about and barely exist on his small stipend from the government, but resolutely set to work to increase his income by selling foreign needles and thread. While engaged in this business he passed by the door of the little preaching room and went in with others out of curiosity to hear the new doctrines. Mr. Burns may have come a little nearer to him, owing to his wearing Chinese clothes; at any rate, Jung ranged himself on the side of Christ and never took a backward step.

His did not seem to be a halfway conversion. Very severe and continued persecution broke out against him. He was falsely accused to his superiors of following "foreign devils," and his monthly allowance was refused. Dr. Blodget succeeded in having the money restored, and so well contested the point that to the present day, I think, no Manchu Christian has been hampered in that way. After he seemed established in his Christian experience, Mr. Jung, being a man of some education, was asked to assist in the regular work of preaching. This he consented to do, only desiring to receive as compensation the sum he made in his small trade. Thus his pay for twenty-five years has averaged about \$4, gold, per month. Soon after a chapel was opened on the great street in front of the mission premises, and there Jung was installed as the daily preacher. Here he officiated daily, except that Saturdays were reserved for his personal affairs, for a quarter of a century, seldom missing a day, and usually preaching from two to three hours. He spoke pure, idiomatic Chinese, and the people were pleased to listen. He was never fervid in manner nor deep in matter, but he could present the simple, elementary truths of the gospel in an interesting way.

It would be difficult to estimate how many times he has preached on the great names and events of the Bible, from Genesis to Revelation. He yielded the floor to no one, and could not listen contentedly to any one else in the front chapel. He could easily hold a full house for several hours, and soon became the best known preacher in Peking, and continued so to the end. Street chapel work was his specialty, as he was not acceptable in his Sabbath ministrations, being confined in manner and method of preaching to outside people. He, without doubt, preached to more people than any other man who ever lived in Peking. Up to 1893 he had been a drinker of Chinese samshu, sometimes so as to be muddled thereby; but in the spring of that year, during a series of revival meetings, he was led to break off this habit, and was never known to touch it after that.

Helper Jung was no flatterer of foreigners. To his dying day he would not touch foreign medicine, and had little admiration for foreign inventions and devices. Christianity never opened his mind to the value of railroads or steamships. He would not wear as comfortable clothes as he might have done, for fear people would accuse him of enriching himself with foreign money. One foreign custom he allowed himself to adopt, and that was hand-shaking. He had an irascible temper, as his picture would seem to indicate. Though he did not have the ability to see things from another's point of view, no one was more ready than he to confess an error when convinced that he was in the wrong. He did not draw friends to him, and he had a sense of loneliness, especially towards the last. But his faith in the gospel was never shaken, and he was faithful in his duties so long as he could walk. His two hours were reduced to twenty minutes, yet still he persisted in his testimony. I well recall his leading a prayer-meeting with the text, 1 Cor. 4 : 2, "Moreover it is required in stewards, that a man be found faithful." That is the keynote of his Christian life. He was faithful to his trust. If his preaching did not result in drawing many into the church, it at least kept bad people out.

He had made all preparations for his last days, so that he would be a burden to no one. His coffin was bought years ago. It was an unusually good one.

Burial expenses were deposited in an undertaker's hands long ago, and the ticket kept where his friends could easily find it. Nothing was forgotten. In July of 1895 he was seized with dysentery and knew that the end was approaching. He did not care for any one to pray with him, as he had done his own praying long before, and he had heard the word of forgiveness. He had nothing to leave behind at the last moment but his Bible and a pair of thick winter shoes. These he bequeathed to Li Pen Yuan, a young student from Tung-cho, who was to be Jung's successor. He was kind to the old man, and Jung loved him as a son. The young man preserves the book as a treasure, and we trust he will carry on the apostolic succession.

One could wish that the best known Christian in Peking had been a man of large pattern, broad and generous in his sympathies, capable of leading and building up the church; but perhaps the Father of all saw more moral heroism, more courage and character in his victories than if he had been more richly endowed by nature.

SOME HOPEFUL SIGNS IN THE MADURA DISTRICT, SOUTH INDIA.

BY REV. JOHN S. CHANDLER, OF MADURA CITY.

THERE are at present in our mission field many signs of promise which cheer our hearts. In speaking of these we will refer first to:—

I. Such as are seen in the community in general.

(1) Resistance to injustice. People that for generations have been suffering intimidation on the part of professional robbers and the robber caste have recently expelled the members of that caste from their villages and determined to pay blackmail no longer; and the result is a great decrease in that species of crime.

(2) Efforts for obtaining better treatment. The people do not shave themselves, but depend on members of the barber caste; and as nearly the whole head of every man is kept shaved, they require a great deal of shaving. But the barbers are considered a very low caste because of the degrading character of their work. Another low caste is that of drum-beaters, for weddings, funerals, religious festivals, etc. And they are as necessary, according to the ideas of the people, as are barbers. But they have refused all along to beat drums for the barbers, both classes being illiterate and degraded. Now the barbers have organized to claim the benefits supposed to accrue from having drums beaten on their public occasions, and have determined not to shave the drum-beaters unless the latter favor them. This is an indication of the waking up of the poor and ignorant to a new sense of self-respect.

A still better example is that of the Pariahs, who are not low caste, but out-caste, not being recognized as on a par with even barbers and drum-beaters. They have organized all over South India, and in Madras they conduct a newspaper of their own. They have received some education through the efforts of missionaries, and under the stimulus of the fact that the great body of house servants comes from them, ability to read and write giving them a chance of

higher wages as servants. The Pariah Association of Madura has contributed two rupees a month to the teaching of children in their caste in a village fourteen miles from Madura. Both heathen and Christians work together in this association.

(3) A sincere belief in Christianity on the part of many who are not open Christians. A graduate of the Madras University from the Christian College, who is the wealthy proprietor of a business establishment in Madras, signed himself in a letter to me, "Yours, etc. (A sincere Christian at heart)." Another graduate wrote me that he so thoroughly believed in Christ that he had come to the place where he must choose between Christ and the world. A Brahman convert was recently baptized and then persuaded to go back to his Hindu friends with heathen marks upon him, but simply on the ground that he could not join the Christians in eating meat, especially beef, while he was unwavering in declaring that he believed in Christianity.

II. Hopeful signs among our Christians.

(1) The large number of castes from which our Christians have come, namely, thirty. Almost no people in our district can say to us that none of their caste have become Christians, for we have converts from Brahmans, Mohammedans, all sorts of agriculturists and artisans, weavers, tree-climbers, shepherds, fishermen, accountants, watchmen, and the out-castes, both flesh-eating and non-flesh-eating. Each division opens the door for us to reach many subdivisions, and these openings are full of promise for the future.

(2) The large number of villages in which Christians live. Our community of Christians includes over 4,000 men, as many women, and more than 7,000 children, and these are scattered in 482 villages in a district containing 8,808 square miles, with a population of 2,608,404. This area is equal to that of Massachusetts and a part of Rhode Island, and the population is equal to that of Massachusetts and Connecticut combined. They are not grouped in any one part of the Madura District, but are to be found in all parts of it, though the southern station, Mandapasalai, has more Christians than the others.

(3) The spirit of benevolence. Nearly all the mission agents give a tenth of their salaries in benevolence, and some of the Bible-women give an eighth. Many of the Christians that have land give a tenth of their crops. They are always helping one another and giving alms to the poor. They all contribute toward the Native Evangelical Society, which spends two thirds of its income in the support of evangelists and the other third in aiding weak churches in the support of their pastors. Of the twenty-one pastors nearly one half are supported by their own churches. And in addition to all these lines of benevolence, when the cry of the Armenian Christians was heard, our people raised and sent to Turkey nearly 1,000 rupees. To appreciate that, we must remember that ten rupees represent a month's wages for some, and two months' income for the poorer Christians.

(4) Their confidence in prayer. They are a praying people, and are always ready to pray. They love to have a pastor or missionary pray with them whenever he calls, and whenever they come to him on any special errand. The children are always ready to have little prayer-meetings in their schools, and the Christian Endeavorers go about among the families to pray with them.

(5) Their regard for the Bible. The whole work of one class of agents is to teach the Bible to Hindu women, and their name is "Bible-women." The term applied to our Christians in derision is "Bible Fellows," and the term used to distinguish them from the Roman Catholics is "Bible People." They have not much else to read, but they know the Bible and are teaching it to the children in the schools, the women in their homes, and the men on the streets. One good old Christian man knew the Bible stories so well that he spent much of his time in rehearsing them every day. They sing the Bible in their songs, and a large mass of Christian psalmody has been produced on the Bible narratives.

Our Christians, then, are representative; they are widely distributed, they are benevolent, prayerful, and fond of the Bible.

THE SUPREME AIM.

BY REV. GEORGE E. WHITE, OF MARSOVAN.

It is well to remind ourselves at times of the supreme aim of Christian missions, — to plant the Christian Church. The missionary has the priceless privilege of every Christian worker, — the privilege of leading men to a saving faith in Christ. He may translate the Word of God into the language of the people, he may organize the institutions of Christian education and civilization, may disarm prejudice by medical skill or by ameliorating the condition of the poor and distressed, but none of these things bound missionary aims, or should be permanently accepted as the best attainable. The aim of missions culminates in the purpose to plant a native evangelical church in every land, self-governing under Divine guidance, self-supporting and self-propagating. When that is attained missionary work will be done, and not before.

This is a practical matter in the present crisis in Turkey. An evangelical church has been planted, with the virtual pledge of reasonable aid from American Christians until it reaches self-support. In general, in our Marsovan field, a full half of the expense, including the receipts of Anatolia College, has been met by the native friends. The scale of their giving has not been unworthy when compared with that of American Christians. They grow in benevolence perhaps as fast as in any other Christian grace. But if the burden is made too heavy, it is dropped in discouragement.

This Marsovan field has had twenty-one places for stated preaching, twenty outside the city. Two are entirely self-supporting. No new work is opened unless at least one half the support comes from the native friends. But during recent years such sweeping reductions have been made that the Board now helps to maintain preaching in but ten of these places. When a place has become vacant, it is left so for lack of money to fill it. In more than half the places temporarily abandoned, services have been maintained by some of the brethren, and humble men have been blessed of God in expounding the Word to one another. In other places there was no one suited to continue such work, and there the Word of life is not preached. Such arrangements at best are temporary.

And now have come massacre and plunder, impoverishing the churches and

checking for years the progress toward self-support. Have American Christians wearied of aiding the distressed churches of Turkey until they reach self-support? Is it easier to give for bread than for the Bread of Life? Is it to be true, as it now seems to be, that it is easier to secure funds with which to prosecute any branch of missionary effort rather than the supreme one of preaching "the glorious Gospel of the blessed God, which was committed to our trust"? During the trying events of the past year the hearts of all who have the privilege of being missionaries in Turkey have been profoundly touched and cheered by the wonderful sympathy and support from home. We ask for many things,—and you give them. We plead now for more hearty support in the supreme aim of fostering the Church of Christ.

IN MEMORIAM

MRS. JENNIE E. ATWATER AND MRS. ISABELLA RIGGS WILLIAMS.

Two missions in China have recently been sadly afflicted. On November 25, at Fen-cho-fu in the Shansi Mission, Mrs. Jennie E. Atwater, wife of the Rev. Ernst R. Atwater, was called from the earthly service, leaving her husband and four little children, the youngest but two weeks old. Mrs. Atwater was the daughter of Rev. C. N. Pond, of Oberlin, for years associated with the American Sunday-school Union. When but eight years of age she united with the church, growing up in a Christian household and one deeply imbued with the missionary spirit. Familiar in childhood with missionaries, she early had the desire to enter upon foreign missionary work. She graduated in the classical department of Oberlin in 1888, and was married to Mr. Atwater in June of the same year. Mr. and Mrs. Atwater sailed for China, August 7, 1892, joining the Shansi band, and seldom has any woman gone to the missionary field with a better preparation of heart or mind. One of her professors at Oberlin spoke of her as "one of the best, if not the best female student the college ever had." And another acquaintance said of her, "She has the qualities of the sunbeam, brightening every circle she enters." The promise which she thus gave in entering upon the work has been fulfilled, though the term of service has been short. She had a share in the early work for the redemption of Shansi, one of the great provinces of China, and was one of the foundation stones on which the temple of the Lord in that province is to be built. Death came most unexpectedly, but her sickness was almost painless and her end was peace.

Her afflicted husband, in writing since her death, speaks of preaching to a room full of men who received the message in such a way that his heart was filled with joy and gratitude, so that he says: "The gospel is for the Chinese. It is too holy, too strange, too good for their imaginations to grasp at first, or their faith to fasten upon, but the day of their redemption draws near. They are steadily being drawn by the light and love and truth and hope."

By the death of this devoted missionary, the mission as well as her own household is sorely bereaved, and it will, perhaps, be necessary for Mr. Atwater to bring his motherless children to the United States at once.

Of the circumstances attending the death of Mrs. Williams, of Kalgan, we

have received no account, and we know not as yet the exact date. The simple fact has been announced by ocean cable. She was the daughter of Rev. Stephen R. Riggs, D.D., the eminent missionary among the Dakotas, and was born at Lacquiparle, Minn., February 21, 1840. Of the eight children of Dr. Riggs five have been missionaries, four among the Indians, and Mrs. Williams in China. We find in that fascinating volume, "Mary and I," in which Dr. Riggs has made the record of his forty years with the Sioux, a statement that his daughter was considering the question of going to China, but that the decision was not fully reached till the meeting of the American Board in Chicago in October, 1865. He writes: "One day she and I walked down Washington Street together, and talked over the subject and she gave in her answer." Mrs. Williams made her profession of faith in Christ in 1858, pursuing her studies at the Western Female Seminary at Oxford, Ohio, and was an assistant for a time, though not under appointment, in the Dakota mission. On February 21, 1866, she was married to Rev. Mark Williams, and went immediately with him to China, and to the northernmost station, Kalgan. Three times she has visited the United States, returning to her loved home in China after her last furlough in September, 1895. Mrs. Williams has been a most faithful and devoted missionary at one of the Christian outposts in China, giving herself, and glad also to give one of her daughters, to the work of redeeming that land to Christ. Her generous heart led her to impart richly of all she possessed in the missionary service, and she has had while on earth and will have forever a rich reward. When letters arrive from the distant station where her loss will be most deeply mourned, there will be, doubtless, many testimonials to her worth and devoted service.

THE OUTLOOK IN CHINA.

BY REV. HENRY BLODGET, D.D., OF PEKING.

WHAT is there of interest to the lover of China in recent events in that land? What in material interests? What in things spiritual?

Those who knew Dr. Wing in this country will be glad to learn that "he has recently been ordered to Peking to discuss with the Foreign Office the practicability of establishing a national banking system. . . . Dr. Wing has the advantage of speaking the Chinese language perfectly. He dresses in Chinese costume, and he is in intimate social relations with the ministers of the Foreign Office and other officials."

It will be remembered that Yung Wing was one of the three Chinese youths from the Morrison School in Hong-Kong, brought by Dr. S. R. Brown to this country to be educated. Of the three one became a physician, Dr. Wong, and lived in Canton; one became director of the Chinese Steam Navigation Company, and opened the Kai Ping coal mines, having his residence in Tientsin; the third, Dr. Wing, the only one of the three who survives, was for a time a merchant in Shanghai, afterwards chief of the commission in charge of Chinese youth to the United States to be educated, and also secretary of the Chinese Legation in Washington. He received the degree of LL.D. from Yale College, and at present has a son in the Sheffield Scientific School. After the war with Japan he

received from Chang Chih Tung, viceroy at Nanking, a summons by telegram to come to China, which he hastened to obey. He has now been called from central China to Peking, where his influence for good cannot but be widely felt.

The Chinese have been forced by the war with Japan to adopt measures looking to self-protection. The viceroy, Chang Chih Tung, has obtained permission from the emperor to establish in Nanking a military school under German instructors. The pupils will be of a select character, and their number is at first to be 120. The instruction, which is to be in the German language, will be both scientific and practical. This school was to be opened at the Chinese New Year. Graduates will go to Germany for further instruction.

A naval college is also established in Nanking, under English instructors and in the use of the English language. Very likely other viceroys and governors will follow the example of Chang Chih Tung, and establish similar schools. Colonel Liebert, the new organizer of the Chinese army, brings with him an autograph letter from the Emperor of Germany to the Emperor of China. What new plans he will present for the organization of the armies of the empire are yet unknown.

But the attention of the Chinese is not directed solely to military affairs. From the *North China Daily News* we learn "that the Peking government has lately issued instructions to the various viceroys and governors to establish schools for the teaching of the English language and Western sciences in all the principal cities of the empire." China, it is said, in order to keep herself on terms of equality, and in touch with the great powers of Europe, "must educate the masses and encourage inventive genius and foreign learning amongst her people, together with that love for country and home, and that devoted patriotism so conspicuously ingrained in the hearts of those who have studied such languages and sciences."

In accordance with this we find that the Chinese are enlarging their college for Western learning in Nanking, and occupying "splendid new buildings"; and not content with this, are opening another similar college of a high grade in the same city; moreover that three schools for Western learning are to be opened in Hangchow, and one in Suchow. This is but the first inception of the new movement, which is sure to spread far and wide, which in fact is already inaugurated in military, medical, and scientific schools in Tientsin and elsewhere.

We are not surprised that, in the schools under the direction of Chinese only, the attempt is made to substitute Confucianism for Christianity, and to have rest days on which Confucian morality, including ancestral worship and others errors, is taught to the pupils. It will be found, however, that the "new learning" cannot be contained in the old moulds, and that the religion of Christ must go with Christian civilization.

The thunder of the railway trains is heard in the distance in China and on her borders. Lines are projected from Kiakhta, a trading mart on the borders of Russia, to Peking, the distance being not above 1,000 miles; from the western bank of the Sagalien to the eastern border of Kerin in Manchuria; from Tientsin to Peking, to be opened in 1897; from Peking to Hankow, and thence to Canton, and other lines in Shansi and elsewhere. Numerous industries are

springing up, as in the mining of coal and iron, preparing of steel rails, cotton manufactures, silk filature, flour mills, match factories, etc.

Meanwhile the missionary of the cross is steadily pressing forward. Writes the Norwegian Missionary Næstegard from Urga in Mongolia, 800 miles north-west of Peking, — the place where Genghis Khan was crowned chief over all the Mongols to go forth and conquer all Asia, the place which is now the home of 10,000 Lamas, the religious centre of the whole of Mongolia: "I am working here alone without any other missionary for hundreds of miles — north, south, east, or west; alone, and more than 10,000 heathen priests against me. I am surrounded by Chinese Confucianists, Mongol Buddhists, and superstitious Greek Catholics, who all will work against the gospel truth most desperately. But the Lion of the tribe of Judah shall conquer every foe. Hallelujah!" This brother has since been joined by another Norwegian missionary, and it is to be hoped that neither China nor Russia will drive them away from this important post.

Writes the American missionary, Rev. W. W. Simpson, a Congregationalist (brought into the fold of Christ and into the ministry through the American Missionary Association by the labors of the Rev. Benjamin Dodge, of Pleasant Hill, Tennessee), from the city of T'aochow in the southern part of Kan-suh, the north-west province of the empire, near the borders of Thibet: "We are now in a Thibetan temple ten *li* (three miles) south of the old city of T'aochow, studying the spoken dialect (the Thibetan) of this place under a Grand Lama, whom the people here regard as a living Buddha, and to whom they render divine worship." Later, having moved into the city, he writes: "The people (Chinese) here are very friendly. We have a chapel on the street which we open every afternoon. . . . Brother Christie expects to go soon three days' journey into Thibet to a large monastery, and attend a great fair there."

Writes the Rev. C. H. Reeves from Lungchow, a consular station and mart of foreign trade on the southern border of Kuongsi, and near the northern border of Annam: "During the day we met the Customs staff, three Europeans, and began at once to make inquiries concerning Lungchow and its relations to Annam." This was done with a view to opening missionary work in these distant and hitherto unoccupied places. Of his journey from Lungchow into Annam, once belonging to China, but now French territory, he writes, among other things: "I had the most courteous treatment from all the French officers and soldiers that I met."

It would be wide from the truth to suppose that a line of mission stations had been formed from Tientsin to Urga in Mongolia, from Shanghai to T'aochow in Kan-suh, from Canton to Lungchow in Kuongsi, and Langson in Annam. The places mentioned are only outposts of missionary labor, lights kindled in remote and dark regions. We rejoice that meantime in the older mission stations the number of converts is constantly increasing, and Christian knowledge and graces are deepening. The years just past have been fraught with blessing in the missions in Fuhkien, Shantung, and other provinces, and the conventions of Chinese Christians held in Peking, Tientsin, Chefoo, Têng-chow, Shanghai, and Foochow, in connection with the labors of Mr. Mott among the students, will not be soon forgotten. Verily in China also the word of the truth of the gospel "bringeth forth fruit," as among us in the homeland and in all the world.

Letters from the Missions.

Foochow Mission.

A REMARKABLE AWAKENING.

MR. GARDNER, of Shao-wu, which is 250 miles up the Min River from Foochow city, has recently returned to his station with his family. Writing on December 23, he first speaks of the annual meeting which had been held with the native Christians:—

“Owing to the chapel being small, a large number were told not to come, yet the chapel was filled to overflowing. Saturday of the annual meeting many went home, fearing that the chapel would be overcrowded on the Sabbath. Notwithstanding all this, when the Sabbath came there were so many that we were obliged to have an open-air meeting. The preacher at East Gate Chapel said, referring to the large meeting, he had ‘believed such a thing possible, but now had seen it with his own eyes.’

“There is a great awakening all over the Shao-wu field. Nearly every preacher reported hundreds of inquirers in his district. The most distant out-station is Uong Tai, halfway between Foochow and Shao-wu. A new door was opened at this place this year. Our first visit there was in June. The leader of the movement is a middle-aged man holding a military officer's rank. Over 100 inquirers are now reported at Uong Tai.

“At Iang Ken over 200 inquirers are reported. The present chapel is far too small. They raised about \$300, purchased land on which to erect a new chapel, and have asked us for plans and aid. At Tie So Fung a new chapel is in process of erection. At Sui Ken Tsai about \$140 have been subscribed, and besides this, land has been donated on which to build a chapel. At Kien Ten about the same sum as at Sui Ken Tsai has been subscribed to build a chapel.

“The most notable work of grace is reported from a place called Ku San. Last spring the eight students in the

theological school were sent about to preach during the summer. One member of the first class was sent to Ku San, and a member of the second class was appointed to assist him. During the summer the work developed with great rapidity. From Ku San and vicinity about 500 inquirers are reported. They want a preacher, for whose support they will subscribe about one half the total sum needed. They will also subscribe, probably, several hundred dollars towards building a chapel. We now expect the theological student from the first class, who has served them this summer, will go there to be their preacher next year, on the completion of his three years' study.

DEMAND FOR CHAPELS AND PREACHERS.

“We are trying to help Tie So Fung, Iang Ken, and Sui Ken Tsai with what allowances we have, so that these chapels may be erected as soon as possible. We hope that our appropriations will be such that we may be able to help Kien Ten and Ku San next year. And if we dared to hope for funds, one or two other places might be aided in supplying themselves with chapels. As the case now stands three chapels are being erected, and in two other places they already have subscribed or are subscribing to build chapels. May it not be possible to send us funds for these latter two places to aid their efforts, say \$400 for the two? I am sure some would gladly give if they only knew. With this small sum of \$400 we could see the completion of at least five chapels next year. Other places will soon be ready with their subscriptions, desiring us to supplement their efforts.

“Preachers are called for in various places. We cannot supply the demand. The harvest is truly great, but the laborers are far too few. Three new places will be supplied next year, but these are only a portion of the places needing preachers. Nine names have already been presented for entrance next year to the theological

school. As it is from this source that we must expect to get our preachers, there is good promise for the future. Men must be prepared to care for all these inquirers who, if not shepherded, are in great danger. Among all the vast number of inquirers, only a small number are received to the church because of want of preachers to teach them. But if God wills, there will be a great ingathering here in the next few years. The members of the theological school have been doing good work during the summer in going about to different places. Two of our eight students will go out as preachers at the beginning of next year. Taking out these two, if we could only receive the whole nine whose names have been presented, there would be fifteen students next year. Here comes in a question of funds. Not expecting this large increase in the number of theological students, our estimates for this branch of our work for 1897 were too small. However, the silver and the gold are the Lord's, and this is his work, preparing these men to tell of God's love. If he wills, the money will be forthcoming; if not, he knows best.

"An incident worthy of mention has recently occurred near Lang Ken. One of our preachers was at a village near that place, speaking for Jesus. A Buddhist priest was in the audience. This man formerly committed a murder, and either to escape punishment or relieve his conscience, or both, he became a priest. Hearing the good news of salvation, he exclaimed aloud for joy, saying his soul heretofore had found no peace. Having a house of his own, the priest immediately offered to give it to the church if the gospel could be preached in that village every Sabbath. The preacher at once accepted the proposition."

THE SCIENTIFIC INSTITUTE.

On January 19 Mr. Peet writes about this institution, which has an enrollment of about 130 pupils:—

"The demand for enlargement is most urgent. Mrs. Hartwell and others have been obliged to hear recitations almost out of doors. This, in good weather, was

not particularly uncomfortable, but in cold, rainy weather it became quite another matter. A statement of our work and of our needs was sent in to the officials and a request for help in enlargement. Our consul has lately informed me that their excellencies have responded to our appeal, and contributed a certain sum for the object named. Grand opportunities are opening up before us as never before. Interest in our educational work on the part of the officials and gentry is now an assured thing.

"Our closing exercises last Thursday were a grand success. Although the weather was bad, there was a goodly number of the gentry and officials who had accepted our invitations to be present. The latter, dressed in their official robes, with their hats adorned with the pink, crystal, or gilt button, according to the rank of the wearer, made quite an imposing spectacle.

"The exercises were held in the chapel, and I dare say it was the first time some of the guests had ever entered a Christian house of worship. His Excellency Lo-fen-loh, lately appointed Chinese minister to Great Britain, Belgium, and Italy, expected to be present and address the students, but a telegram from Peking, received the day before, gave him work which prevented his attending our exercises. However, his nephew, who will accompany him as Secretary of Legation, came in his place. Presents were awarded to the 'high stand men' from the officials and gentry, and Lo-fen-loh sent fans and scrolls on which he himself had written pleasing sentiments. Consul Hixson's prize of \$25 was divided between two students who stood the best in English and Chinese. It was a day long to be remembered by all, and the sentiments expressed at the commencement dinner showed that the ties between this institution and the upper classes were stronger than ever."

North China Mission.

EXCEPTIONAL OPPORTUNITIES.

DR. SMITH writes from Pang-Chuang, January 1:—

"I have lately returned from a brief visit to two district cities to the south of us, which we have been planning to enter for several years, and into which the way seems to have opened with surprising ease. One is called Ch' Ih P'ing and the other Po P'ing; the former on the great road from Peking to Shanghai, the other about seven miles northwest. In each place our helpers found the way paved for a most favorable reception by the reports of patients who had been treated in Lin Ching, which is nearer than we are. Having an exceptional opportunity we decided to accept the offer of a city chapel in the first-named city at a moderate rent, — less than \$13 a year, — and have already sent thither two helpers and a medical assistant to begin work during the December fair, which is a large one. This will advertise us through all that region. From that city they go to the other one to repeat the process, but we have not rented any place there as we have no supply of men to man so many. This makes the fourth city chapel which we have opened since April last. The chapel has at once become a centre of considerable importance. We are confident that it will not be otherwise in the districts now to be opened.

"We have just held our regular quarterly meeting, and though a hard snow-storm made the roads very bad we had the chapel packed; nearly 200 received the communion. We have baptized nearly ninety this year, and have received enough others by letter to increase our number by almost 100. We have also taken on probation 171, many of them much more than equal to the (full) members that we used to have. Dr Porter has just made a trip into the Ning Chin region, and has turned over our membership there to the London mission, which is much nearer.

"Miss Porter has held a twenty days' station class at Ho Chia T'un for the women there, and she and Miss Gertrude Wyckoff held two large women's station classes in Kuan Chuang, ending but a few days before Christmas. I went there and baptized twelve women and received many

others on probation. The women's station class here is just begun, and a large class for men is here too. We have already had three classes for men in the out-stations, and others are arranged for. We have just had a meeting of our association, and have adjusted matters for the next quarter. Four village schools are provided with teachers, and a fifth is soon to be. Good teachers are our principal need, and cannot be supplied till the students now in Tung-cho can be used."

TOWARDS SELF-SUPPORT.

Mr. Stanley writes from Tientsin: —

"I am glad to be able to report the first practical step in the direction of self-support in connection with this station. One family in this village of Pai Chou Sz deeded two acres of land to the local church, towards the support of a preacher and a chapel in the village. I had the pleasure of drawing up the deed, and was desired to act as one of the trustees, for the same. The little company of believers also made a strong appeal to helper Chiang, who was with me on this trip, and who is a native of the adjoining district of Hsien Hsien, to remove from his present field, Ching Hai Hsien, twenty-five miles from Tientsin, and locate there. They also promised to assist somewhat in his salary. For several years he has felt the importance of the native church starting out on the line of self-support, and has often said it could not hope to prosper as long as it remained dependent on foreign aid. They also renewed an offer, heretofore made informally, of a house for the helper and a building for a chapel. All these things seemed to be providential, and in the line of the preacher's desire, and after careful thought, consultation, and prayer I left the final decision with him, not feeling that I could say him nay, much as he is needed at Ching Hai. He has just left me this morning, having come in to make his final arrangements, and returning to Ching Hai will, I suppose, be located and at work in his new place within a week's time. I may add that he starts out asking for only half his salary

from the mission, feeling quite sure of securing the rest. I am not sure that they can do so much, but the trial will do them no harm. I rejoice at this new departure, and hope great good will result therefrom. If not mixed up with some selfish motive, and at present I see no indications of it, it must result in great good. May the Lord accept and bless it all!"

IN PEKING.

Mr. Charles Ewing writes from Peking:—

"There are many new inquirers at the South church. A large number of these are from a suburb of the city just outside of the gate that opens toward Tung-cho. They come regularly to church services, a distance of over two miles, and yesterday they came without their breakfasts so as to be here on time. These new inquirers are the result of the conversion of a man of some standing in the community, who himself became interested through hearing the gospel in the street chapel. We thank God for this opening outside of the city gate, and we are especially pleased with the evident sincerity and earnestness of these people. They hold a prayer-meeting every evening, at which both old and young take part.

"At the North church several of the men who have joined the church within a year are showing themselves to be very earnest and sincere Christians. One of these is very helpful in conversing with inquirers. Another was a Mohammedan; and another Mohammedan has already become, through his influence, interested in Christianity."

Japan Mission.

WORK AT NIIGATA.

MR. PEDLEY writes from Niigata, January 15:—

"Last fall, during the months of October and November, we were favored with visits from those veteran missionaries, Drs. Davis and Verbeck, and both of them spent more than two weeks in the field.

During Dr. Davis' visit we had the semi-annual meeting of our evangelists, and at the same time the annual meeting of all workers of all denominations in the province of Echigo. The two meetings fused into one, and were marked by a tone of earnest spirituality, which was greatly fostered by the stirring addresses from Dr. Davis, who averaged almost two sermons or lectures a day while in the city.

"While Dr. Verbeck remained with us, he distributed himself pretty equally among all denominations, and several very large meetings were addressed by him. At Sanjo and Gosen the theatres were full, and in Niigata the large tea house in the park was crowded with hearers, who were representatives of the best culture in the city.

"In the other places visited there was also great interest displayed, but we were hampered occasionally since there was no suitable building for a large gathering. Missionaries, native workers, and the common people have all been blest by these visits, and we hope that henceforth we may often welcome brethren of experience from abroad.

"The week between Christmas and New-Year's Day was a busy one among the Christians. No less than four festivals had to be arranged for in connection with the Kumi-ai work alone, and the consequence was much work on the part of Sunday-school children and teachers, as also much happiness when Christmas Day arrived. For several years I have been working, in a somewhat hand-to-mouth fashion, in connection with a preaching place in the very heart of the city, but for lack of suitable co-workers not much gathering in has been done. Last year, in February, I ventured to start a Sunday-school in connection with the preaching place, and through many ups and downs it has come to have what seems to be a permanent footing. For over a month before Christmas the children were instructed concerning the day, and also induced to make some preparation for it in the way of singing and memorizing

of Bible passages, notably the Lord's Prayer. This preparation for Christmas, the events of the day itself, and the steady work of the year have wrought a complete change in the sentiment of the people. Parents who scolded their children ten months ago for attending a Christian school now urge them to go, and quite often a good-natured mother brings her five-year-old to the school, makes her bow to us all, and departs with anything but ill-will in her looks. The attendance, too, has increased since Christmas, so that henceforth we may, I think, count on at least twenty regular pupils.

"The Week of Prayer was a helpful one in every way. The Presbyterian, Methodist, and Congregational bodies united in this service, two evenings in each week being given to each place of worship, and the attendance increased in interest and numbers. As a fitting close to the series of meetings, Rev. Mr. Dunlop, of the Canada Methodist Mission, gave an excellent sermon in the Presbyterian church, while the Presbyterian pastor and the Congregational missionary joined in administering the communion to the members of the three denominations at work in the city."

Micronesian Mission.

THE NEW STATION.

LETTERS have been received from Mr. Price, dated September 25, reporting the progress in removing the mission station of the Ruk Archipelago from Anapauo, on the island of Uela, to Kutua, on the island of Toloas (see map in the *Missionary Herald* for December, 1895, page 502). Mr. Price says of the outlook at this new point:—

"It is altogether novel to the people and has only been pleasant to us. We have no church building, and we have had to improvise a place for meeting, but we had a good attendance at all our services, and one by one the people have put away their heathen ways and taken on a new life. When we came here there was hardly a person that was decently dressed, and our audiences were almost entirely

untouched heathen. Gradually a change came over them. By some means they got hold of clothes, and now we have a well-dressed company at service every Sunday. This means more than appears on the face of it, for when a heathen man consents to cut his hair, throw away his paint, and take the rings out of his ears and give up his tobacco, it means that he has for some reason decided to lead a different life. The attendance at the services on Sunday has ranged from 125 to 250, the Sunday-school about 130. We have a day school with an enrolled membership of fifty, and we have twenty-two schoolboys and young married men who have been received into the boarding school. Of these, thirteen are married and have twelve children. The total in the regular schools is fifty, while there are eighty-five under daily instruction. Three of the boys and two of the girls teach in the day school.

"A work was opened in Elin, just across the river on this island south of us, a short time before our coming hither, and the work has prospered in a rather remarkable way. Formerly there was a work in this same district on the south shore, over the hills from us, but it was neglected and allowed to go down. When it revived it came up rapidly, largely through the energy of the chief, Hezekiah, who is really a very good man. Now they have the frame up for a church building and will soon have it enclosed. I should say that there are a dozen men and as many women who have renounced their heathen ways and are now studying the truth as it is in Jesus. Theodore, one of my boys, has charge of that work, or at least goes there every Sunday morning and teaches them. I shall soon give him the full charge of that field. At present I hold services there every Sunday afternoon.

A CHIEF'S WELCOME.

"Then a new work has opened since our coming hither at a place of the name Rére, a thickly populated district at the head of the river above mentioned. The

chief sent me word that he wanted me to come and see him and hold a service with his people. One Sunday afternoon the boys rowed me up the river, in the schooner boat, and landed me in a swamp. It was raining and everything was as dismal as could be. I asked the boys to lead me to the chief's house. Along a wet, slippery, and tortuous path they led me up the hillside to the house of this chief. It was so dark that I could see nothing for some time after crawling on hands and knees through a little hole in the side of the house into the presence of his highness. When my eyes became accustomed to the darkness, I saw a few women and children lying around and the chief sitting on a mat, with his hands on his knees, looking as stolid as a Micronesian chief can. There was one woman who had attended the service at Kutua, and had formerly been a professing Christian, and who, I afterwards learned, was the chief's sister. She was a coarse, vulgar woman with an unusually debased face, but she could read and knew considerable about Christian truth. It is hard to believe, yet it seems to be true, that this woman had influenced her brother to send for the missionary and hear the truth from him. Here, as everywhere, God uses the best agents at his command. Something good in the heart of this vulgar woman induced her to want the Christian religion in her tribe.

"The chief was a very pleasant-looking young man and evidently a man of peace. His answers to my questions showed an unusual degree of intelligence and appreciation of the value of the church. He said that he did not want his people to live in darkness, that he did not approve of war and the dance, and that he wanted to have eternal life through Jesus. I asked him if he understood that my coming meant that his people would be reproved for their sins, and that I would not even spare him, the chief, if he sinned against God and held on to heathen ways. He said that he understood that, and that he wanted me to teach and reprove his people and himself, for they wanted to learn the

right way and walk in it. This is the gist of our conversation that day, as I spoke to him of God, his law, his love, and his priceless gift. Since then I have visited these people almost every Sunday afternoon, and while there has been marked improvement in the meetings it is too soon to observe any great change in the people. The first impression of the chief has been confirmed. He has rendered us valuable assistance in moving the buildings, taking at one time thirty-five of his men over to Anapau to assist in carrying the boards, and remaining with them three days and holding them to the work. Philip, one of my boys, visits these people every Sunday morning, and I visit them in the afternoon. They call themselves my people and say that they are members of the church.

"Last week Mrs. Logan and myself started on the schooner for a tour of these islands, intending to visit Uman, Fefan, Iras on Uela, and Fauna. At Uman we found Moses and Zipporah and a good work. They filled his large church about two thirds full, and most of those present were Christians. They listened attentively to a sermon on the rewards of a Christian life and an impromptu talk by Mrs. Logan, whom every one seemed glad to see. Zipporah was confined to her couch. She has been ill for six months, and now is neither able to stand nor lie down, but must sit in a half reclining position all the time. Moses says she has great peace in prospect of death. He takes good care of her and is very faithful. To us who live in a land where Christianity has moulded public sentiment the example of a woman dying peacefully, and of a man faithful to his wife during a long lingering illness, would hardly cause remark; but here, where fidelity in the marriage relation is hardly known, the example of good Zipporah and faithful Moses is nothing less than an unmistakable evidence of the triumph of the gospel in their lives."

Fuller and much later news may be expected from this mission on the arrival of the *Morning Star*, which vessel is expected at Honolulu about April 1.

West Central African Mission.

MEDICAL WORK. — AN INTERIOR TRIBE.

DR. WELLMAN gives a very cheering account of the opening of his medical work. The natives are fearful of abandoning their old-time charms, and their *ovimbanda*, or native doctors, have still much hold upon them. Yet many cases of cure under Dr. Wellman's care have given more confidence, and many natives as well as Portuguese are coming for treatment. One chief of a tribe of the interior was brought by a Portuguese, and paid in advance for his treatment, the currency used being India rubber. In December Dr. Wellman's patients averaged from twenty to thirty a day. The following is an illustrative case: —

"One old man in a village about forty minutes away had dropsy badly, and the *ovimbanda* told him he could not be cured. The natives generally come to us *after* the native doctors fail. So it was in this case. You may remember that dropsy often disappears like magic before the proper remedies, but you can hardly imagine my surprise when the old man came to my house *afoot* after *one bottle* of the medicine. He said he just came to visit and to bring the bottle back! He evidently took the whole thing as a matter of course, and was not the least surprised at his rapid recovery, but contented himself with the remark that the whites have very strong *ovambanda* (charms)."

Mrs. Currie, of Chisamba, writes under date of December 22: —

"Two of the evangelists from this church spent a week lately among the Va Luimbe, a tribe of different language, customs, and fetiches than Bihéans. A simple-hearted people, not fond of traveling, they trade in fish principally with other tribes and passing caravans. Their nearest villages can be reached in a day from here, but they inhabit the country for miles the other side of the Kuanza. When they first saw our boys they fled, but some who had been selling fish, etc., called out, 'These are not soldiers; they come from Nana Kole's

village.' On this assurance they returned and treated the lads royally, though the women presently crowded around in amazement to gaze at 'men who don't drink beer'! The next day the boys went to visit some other villages of the same tribe. In passing one village so as to reach a more populous one, the chief of the former came out and said he had heard that they had been preaching some 'good words' in other villages, and he wanted his people to hear them, so he sent around and presently collected a far larger crowd than the boys thought lived there. They expressed a wish that the boys would go again *often*. Perhaps the time may come when some of our young people can go and live among them; for Africans need to be taught 'line upon line' in a most literal sense. We sometimes grow discouraged at their lack of quick comprehension, their speedy forgetfulness of what has been patiently taught to them and which they seemed, for the time being, to have at last grasped. I am referring to simple Christian truths and their practical application. As far as learning by rote is concerned they prove apt scholars."

Zulu Mission.

A WIDESPREAD REVIVAL.

NEWS has reached us of a remarkable religious awakening at several stations within the Zulu Mission, especially at Mapumulo, Umvoti, Esidumbini, and Inanda; but the accounts contained in the letters are very brief. A letter from Mr. Pixley, dated January 8, refers to these revivals, and especially to the labors of Mr. Weaver, an American minister from Iowa, whose preaching has been remarkably blessed. Mr. Pixley writes of Mr. Weaver's work at Inanda: —

"The people cry out under his preaching and confess their sins. The Holy Spirit is manifestly present, and sinners are converted, and dead professors roused to new life. We have had a wonderful week — the Week of Prayer and the last week of the old year. Meetings were

held each evening and in the early morning, sometimes lasting through the day. I expect to receive a goodly number to our church at the next communion. When I asked the people who had received new blessings during the last few weeks, more than fifty arose ready to witness for Jesus. Some of them were members of the church in name years ago. Now I think they are converted men, and I expect you will hear greater things of us here in the days to come. We hope to have a working church such as we have never had before. The school, too, has been greatly blessed. God is giving his Spirit as never before to our people, and we are hoping and expecting great things this year."

Mr. Pixley reports some intensely interesting services at the opening of a chapel at an out-station, Emtata, some twelve miles from Inanda. This out-station has been cared for by a native pastor, one of several who were trained by the late Mr. Robbins at the Amanzimtote Seminary. At the dedication services 150 persons were present and ten were admitted to the church on confession of faith.

Western Turkey Mission.

DERE KEYO. — A GREEK COMMUNITY.

MR. WHITE, of Marsovan, under date of January 12, reports a visit at an important out-station:—

"Dere Keyo is not one village, but consists of more than a score of Greek hamlets. Protestantism has now spread to six of these villages, and an earnest congregation of about eighty souls gathers at their neat and central church. They mean, with the Divine blessing, to leaven all these villages with the gospel. One brother has just built a new house. One room, much neater than any other in the village, he has built expressly as a place for prayer, and every Sabbath now worship is held in this second place. He agreed with me that he ought to be more happy than David, for David wanted to build a house to the Lord but was forbidden, whereas he wanted to build a

house to the Lord and had done so. A seventh village is as yet almost untouched. Conversation brought out the fact that it had never been made the subject of special prayer. Now special effort and special prayer will be made to reach a hardened community.

"Last winter, at the time of the Armenian massacre, the Dere Keyo brethren, though Greeks, were in great peril. It was fully expected that they would be sought out as Protestants and slain. They were urged to recant. One was advised by a Mohammedan, 'Turn Orthodox again. You will surely lose your life if you do not.' He asked, 'Would you turn from Islam to Christianity under danger of death?' 'No.' 'Neither will I turn. I am a Protestant. I can die for my faith, if necessary, but I cannot change.' Another was urged by his brother, 'When the raiders reach here and ask for Protestants, what shall I say of you?' 'You need not say anything of me; I will answer for myself,' was the reply. Being pressed he said, 'I am a Protestant; so I will live and die.' The congregation came together and sang

'With joy and gladness we are going to heaven.'

The stronger strengthened the weak, and after a day of terrible uncertainty, all save one or two recovered their courage and were as steadfast and immovable as they are now abounding in the work of the Lord.

"It was a great pleasure to spend a few days with these dear, simple brethren, to preach in their church and pray in their homes, to sit with them at the table of one common Lord and baptize their children. They love Christ better than life; they love his Word and his day; they love their Church more than their own property."

Eastern Turkey Mission.

PALU.

MR. BROWNE, of Harpoot, reports a brief stay in the city of Palu, which city, with its forty-nine villages, suffered so

terribly during the massacres of a year ago. Mr. Browne says:—

“No page of history or fiction ever afforded such a ghastly recital, and the surviving victims confirm all the fiendish details, which no man could write. Our Protestant community was terribly smitten, the preacher left for dead, with many ugly wounds, and his wife barely escaping being carried off by the Koords, receiving a shock, however, of which she subsequently died.

“We found our few surviving Protestants without a leader, almost without heart, hardly daring to gather publicly for regular worship in their dilapidated chapel. The parsonage and girls’ school building had been razed to the ground, with most of the Protestant houses. At our first meeting, few came, and they full of fear. The number steadily increased, and on the Sabbath the services were crowded. Religious interest speedily developed and the relief work, in a measure, proved a decided hindrance to spiritual work, as it has invariably proved in other cities; still it could not check it altogether, and on the last Sabbath of our stay, to the great joy and cheer of our little flock, six men and four women were received to the church. The lines between Gregorians and Protestants, though drawn stiffly in the city, are very much relaxed in the villages, but it is quite difficult to determine how much the need of relief may operate in bringing about this welcome to missionaries and to their preaching. To sift out those spiritually hungry from the multitude who seek the loaves and fishes we must still leave to the hand of the Master.”

Mr. Browne also reports visits at other towns, particularly Haboosi and Ichme. Of the former place he writes:—

“Both the church and chapel were destroyed, as also the greater part of the village. The Gregorians and Protestants unite in worshipping in the Gregorian schoolroom, which holds hardly 200 when crowded. This leaked so badly by the continuous rains and snows that the school was obliged to remove to a

stable, where I had meetings every night of our stay there, besides meetings in the schoolroom, when habitable. Here, too, as at Palu, the Spirit seemed to bless the word preached and soon we had inquirers, and almost continuous spiritual meetings and conversation all day. . . . At our final Sabbath we had communion, and six men and two women united with the few remaining members, and we hope a larger number will join at Easter.”

Marathi Mission.

FAMINE AND PLAGUE.

MR. BRUCE, of Satara, which is 120 miles southeast of Bombay, writes under date of January 21:—

“We are not in the worst of the famine districts, although there is great scarcity even here at Satara. Many of the fields about us are still green and there will be a partial harvest, but not sufficient to relieve the distress. Prices of food grains are excessive, and the poor who have no work are unable to buy. Government has opened famine relief works in many places, and thousands of people are gathered in these camps. I visited one of these camps a few days ago and was much pleased to see the elaborate arrangements that had been made to feed the people and keep them alive. So far as I can, with our limited resources, I want to improve the opportunity to make known the gospel to these assembled thousands.

“More fearful than the famine is the terrible ‘pestilence that walketh in darkness.’ No one knows where it will strike next, and in many places the people are panic-stricken. Bombay, that great city of 810,000 inhabitants, can now boast of only about *half* that number. Thousands have died, and hundreds of thousands have fled away to save their lives. They are thus spreading the dread disease all over the country, and no one knows what the end will be. I believe only one or two cases have appeared yet in Satara city, but I learn that there have been forty-five cases in a village only fourteen

miles from here. Other sad stories are reported, but rumor is rife and one does not know what to believe. God is loudly calling these people to repentance. Is this the time to withhold the gospel from them by these dreadful reductions?

"We have just had a ten days' convention with the agents and Christians of our district. It commenced on Christmas Day, and we feel that it has been a very profitable season. Our preachers have been stirred up as I never knew them before, old difficulties adjusted and forgotten, and apparently all are in a good working condition. May the Lord keep them and use them for salvation unto many!"

Madura Mission.

PLEASANT INCIDENTS.

MR. HOLTON, of Manamadura, writes under date of December 24: —

"I have two very pleasant items of news to send you. This morning I received application for admission to church membership from ten of the older children in the boarding school, five boys and five girls. We have been careful and anxious for these older children and have prayed often for them, but we have been careful not to urge them unduly to take this step. They are all members, active ones, too, in the Young People's Society of Christian Endeavor in the school. Our next communion service is to be next Monday evening; we usually have it in the evening, when all the helpers are here. At that time there are several to join us by letter, and one, an adult, our tailor, on confession of his faith. So our Christmas season has a joy that lifts us far above any serious anxiety or trouble about financial matters.

"The other matter occurred yesterday, and was the nearest to a case of intellectual conviction of the truth without yielding to its claims upon the heart and life that I have yet seen. I was at work on my statistics, out on the veranda, when a stranger, an elderly, gray-headed man, came up. I spoke to him and he answered

in English. He was a Brahman, a government clerk, at home on his holiday recess. He replied readily to my questions as to his knowledge of, and his belief in, Christ. He went to school many years ago at a school kept by Mr. Muzzy, of our mission, in the old fort at Madura, where Mr. John S. Chandler was born. He was in the Sunday-school that Dr. Chester started shortly after he came to India, nearly forty years ago. I went over the articles of our faith, one by one, and he gravely gave assent to them all, and said he should have been baptized long ago and become an open Christian but for the persecution he would have to endure at the hands of his family, as he would be driven out of his caste and would lose his whole share of the family's property. He admitted that this was all very wrong and would not serve as a reason in the judgment day.

"Just then the station catechist came up, and I introduced the man and told of our conversation. The two began to converse in Tamil, and the Brahman used such good Tamil, that is, so much like the grammatical, 'book Tamil' that I am best acquainted with, I was able to understand nearly all that he said. He said that he had a copy of the Bible and that he often read it, and later, during his conversation, I heard him trying to quote from it. He was unable to get the exact phraseology of it, — as I am often troubled, — but he gave the sense clearly.

"One bit of testimony he gave pleased me very much. He alluded to the difference between our Protestant Christianity and that of the Lutherans and of the Romanists. The former, he said, were strict regarders of caste, that is, between themselves and other denominations of Christians and between their converts; the latter, he said, tried to make the way to heaven too easy. He referred to some of his experiences as a law clerk in which he had found that a Roman priest would not let a strict regard for the truth stand between him and some temporal advantage. In contrast he referred to a case Mr. Hazen brought against a Brahman of this

man's own village for trespass on land which Mr. Hazen had bought for a church, and which the Brahman had violently prevented the Christians from using. The whole case hung on one point of which Mr. Hazen felt perfectly sure, but he did not feel able to take oath upon it, and eventually he lost the case. The man spoke with most evident appreciation of the moral worth of the man and the religious ideal that would lead him to do such a thing. I gave the man a couple of

religious papers and told him I was very glad indeed to have met him and that I should be ready to help him in any way in my power if he were willing to follow the truth he has come to believe to be such. I was very sorry to think of the bonds that keep one who has come so far towards Christ from coming to him fully; and yet I was much cheered to think that he had come to me at all and made this private confession. It may be that the Lord will yet lead him to himself."

Notes from the Wide Field.

CHINA.

CONCERNING FOOT BINDING. — *The Chinese Recorder* for December gives a copy of an "Appeal" to the people; posted on the walls of Sui-fu and signed by a certain Mr. Chow, who is a Chu-jen, or one of the "promoted men," and also by five of the *literati* of the place. The document is long, and we quote here only a small portion which will indicate its spirit:—

"What the object in foot binding may be I know not. There are many stories. Some say it comes from the Chow dynasty. At the beginning of the Tsing (the present) dynasty the emperor forbade foot binding. But owing to people's disobedience and the emperor's graciousness for 200 years, letting people do what they like, the feet of the women of China are still bound, and the emperor's wishes disregarded. What people think in their hearts I do not know. A man's limbs come from his parents. People read the writings of Confucius; they ought to respect them and not injure their bodies. But now they have their young daughters' feet bound tightly till they bleed, and the bones and sinews are broken in order to squeeze them small, disregarding the emperor's advice. This is wrong and discreditable to the parents. Manchus and Mongols and Chinese bannermen do not bind their women's feet; upper and lower classes alike. The provinces of Chihli, Kuangtung, and Kuangsi, after the rebellion was suppressed, acknowledged foot binding was wrong, and the half of them abandoned the practice. In Szechuan province, in the cities of Peng-chow and Pung-chihien, Hung-ya and Sa-chang, there are some wise men who have changed this fashion of small feet into natural feet. Let other places do the same!"

The "Appeal" continues in this strain, giving numberless arguments urging the abandonment of this unnatural custom. The same number of the *Recorder* contains the reply of the Tsung-li Yamèn, the imperial official board at Peking, to a memorial in regard to foot binding which was presented by Mr. Denby, the United States minister, in behalf of certain organizations which had asked him to represent them. The reply is in the following words:—

"*Your Excellency*, — On the 26th instant we had the honor to receive Your Excellency's note, stating that you had received from the T'ien Tsu Hui and International Women's Union, through the President and Secretary thereof, a memorial relating to 'Foot Binding,' which had been prepared by those distinguished Societies. Your Excellency further stated that you were requested to transmit this memorial to the Yamèn and to ask that it reach the exalted personages to whom it is addressed, to wit, their Majesties the Empress-Dowager and the Emperor of China, and in accordance with the request made, you transmitted a box containing the memorial, and begged that

it be presented to their Majesties. In reply we beg to state that the memorial of the said Societies evidences the fact that the object in view is to do good. But the usages and customs prevailing in China are different from those of Western countries. The binding of feet is a practice that has been in vogue for a very long time. Those who oppose the binding of their children's feet are not compelled to do so, while on the other hand, those who wish to carry out the practice cannot be prevented from doing so. Custom has made the practice. Those in high authority cannot but allow the people to do as they are inclined in the matter of binding the feet of their children; they cannot be restrained by law. We have therefore the honour to inform Your Excellency that we find it difficult to carry out the request made and present the memorial to their Majesties the Empress-Dowager and Emperor. We will keep the memorial in the archives of the Yamèn, and beg that Your Excellency will communicate the above for the information of the two Societies."

INDIA.

THROUGH MUCH TRIBULATION.—A letter from a missionary in India to the Madras *Church Record*, quoted in the *Harvest Field*, gives an account of a young man named Murugesan, who became a Christian, but whose parents, at great expense, arranged for a heathen ceremony supposed to be of special power, hoping to drive Christian thoughts from his mind. The young man's mother and other relatives made a determined effort to carry him off by force, but after a sharp struggle they were frustrated. They then complained before the police that the young man was a minor, and was illegally detained. Murugesan declared that it was of his own free will that he went with the Christians, and the police had no doubt that he was of full age. His nearest relatives held an interview with him in the presence of seven of the police. "They pleaded with him but he remained firm, though the struggle between his natural affection and his convictions was very evident. As a last resource they begged him to wait till his aged father should be no more." The head of the police, a Mohammedan, put to Murugesan the definite question whether he would follow his relatives or go with the Christians. He replied that his becoming a Christian did not diminish his love for his relatives, but that he would not go with them till he had been baptized. The day after his baptism the parents came to the missionary and lay sobbing on the floor for some time, and then talked over the whole matter. They then went to Madras and spent a day and night with their son. The missionary says: "The scene, at which I was present, when the father and mother met their boy, was most affecting. With all the affectionate and endearing acts customary among Hindus, they besought him throughout the day to return with them, renewing their entreaties soon after midnight and continuing them till dawn. They even suggested that he should go off with them to their village and there keep quiet about his baptism. Murugesan answered them as a son should, but firmly declined to accompany them. In the morning they left, stating expressly that they had no complaint to make against any one, or any fear as to the welfare of their son, and that the only thing they did not like was the ridicule and shame they would have to face at the hands of their fellow-villagers. Thus ended in peace what began in storm."

KOREA.

THROUGH the kindness of Rev. Henry Loomis, the agent of the American Bible Society in Japan, who has himself recently visited Korea, we have received a copy of a letter written by a colporter, Mr. Pieters, who has had some remarkable experiences in visiting a large number of villages in the interior of Korea. Evidently the Koreans are at the present time in a receptive attitude toward Christianity. Mr. Pieters carried with him the four Gospels and the Acts, the only portions of the Scriptures which are

printed in the Korean language, and also Chinese Testaments, which can be read only by good scholars. These portions of the Scriptures he sold, telling those who purchased them to go to Pyeng Yang and inquire of the American missionaries, of whom they would learn more about the Christian religion. From a long list of interesting incidents reported in this letter we can take but two or three. While at one market place, Mr. Pieters met two men who said they were Christians, and asked him to come with them some fifteen miles and see their church. It was found to be a small village of ten families, but all of them Christians. They had raised money among themselves sufficient to build a large chapel. Prayer-meetings were held morning and evening. At another place, not far distant, there was a goodly company of Christians who had built a large chapel. Two members of this church are described, Mr. Kim and Mr. Ham: "Both of them give all their time to the Lord's work. Mr. Kim does not receive a cent; and Mr. Ham, being very poor, gets one dollar a month. Both of them spend all their time going about the country, separately or together, preaching the gospel. Often they do not return home for several weeks. Hundreds of people were converted through these two men." This work seems to be indigenous, though sometimes these Christians send invitations to the missionaries in Pyeng Yang to visit them. In one village where no missionary had ever been, the people had built a chapel, and on calling Rev. Mr. Lee, of the Presbyterian mission, to visit them, he received at once forty-two catechumens.

In one village there lives a Mr. Chai, who had learned that there were foreigners in Pyeng Yang who were teaching a new religion, and he asked a friend, who was going to that city, to buy for him some of the Christian books. In this way he obtained a Testament, some single gospels, a catechism, and a hymn book. Through these he was converted, and began to preach the gospel, which was such good news to him. Mr. Pieters held several meetings in Mr. Chai's village, and the people crowded the house to such an extent that the service had to be held in the open air. Mr. Chai gives his house, his property, and all his time to the Lord's work. All who come to inquire about the Christian religion he receives to his home and feeds them. On the Sunday Mr. Pieters was there Mr. Chai had forty at his house to take dinner.

At another village Mr. Pieters found a company of men who professed to be Christians. The only books they had were a Testament and a catechism which had a form of prayer and five hymns at the end. These people meet every Sunday, and also on some other days, read the New Testament and the prayer, and say the hymns. "They do not know much, but they are trying to do their best." Verily God by his Spirit is moving in Korea!

THE MARQUESAS ISLANDS.

THE missionary work at these islands, it will be remembered, was begun about the same time as the mission in Micronesia, and the first *Morning Star*, before she went to Micronesia in 1857, took out more Hawaiian missionaries to reinforce Kekela and his three associates who had gone as missionaries to the Marquesas in 1853. The work, which has been altogether under the care of these Hawaiian missionaries, has been sadly interfered with by the assumption on the part of the French of authority over the islands. They have not treated the Protestants fairly, but have not been able to drive them out. Kekela and Kauwealoha and another Hawaiian, Hepuku, are still there, with their children and grandchildren, and some of them are doing good work in the schools. But the French require that the teaching shall be in their language. Rev. James M. Alexander and his brother Samuel have recently visited the Marquesas, bringing great cheer to these lonely missionaries whom they had known on Hawaii. Mr. Alexander reports that each of the missionaries has a large number of natives under his personal influence and joining in worship.

Miscellany.

BIBLIOGRAPHICAL.

Organization and Methods of Mission Work. By Edwin Munsell Bliss, D.D., Editor of the Encyclopedia of Missions. New York, Chicago, and Toronto: Fleming H. Revell Co.

This little book of eighty-four pages is the herald and is to form a part of "A Concise History of Missions," now in preparation by Dr. Bliss, and it is issued prior to the publication of the full volume for the immediate use of classes of student volunteers and others now engaged in the study of missions. After a brief chapter upon the object and motive of missions, the facts concerning various forms of organization are stated, and the agencies and methods employed are considered. There is no attempt to discuss the merits of different organizations or

methods, only to present them so that they may be understood by those who would know how, as a matter of fact, missions have been and are prosecuted. The statements are clear, and so far as we have observed correct, and they certainly will be helpful to the large number of Christians, young or old, who desire to know the ways in which God is building up his kingdom on earth. The aim of Christian missions is single — the making disciples of all men; but the methods of accomplishing this are as diverse as are the individuals of our race. Yet these methods can be classified with profit, as they are in this little treatise. We shall look with interest for the larger volume of which this is a part.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

With thanksgivings for the good tidings of spiritual awakenings in China, let there be earnest prayer for that vast empire; that its doors now open to the gospel may be entered by the messengers of Christ; that inquirers may be guided into the truth, and that the Holy Spirit, now moving in their hearts, may accomplish his work in the conversion and sanctification of multitudes of the Chinese. (See pages 146-148.)

That means may be supplied not merely for adequate support of the present missionary force, but also for the sending of additional laborers in response to imperative calls.

ARRIVAL AT STATION.

January 16. At Ahmednagar, India, Rev. James Smith and wife.

Miss Adelaide Doughaday, who was announced as having sailed, February 13, from San Francisco for Japan, was detained by sickness, and it is uncertain when she will be able to proceed.

MARRIAGE.

December 31, 1896. At Hong Kong, Rev. Charles R. Hager, M.D., to Miss Marie von Rausch, heretofore a member of the Basel Mission in South China.

DEATHS.

December 25, 1896. At Montrose, Penn., Mr. Edwin Lathrop, who went as an artisan missionary to the Choctaw Mission, under the American Board, in 1844. Retired from the mission permanently in 1857.

March . In Beloit, Wis., Rev. Daniel T. Conde, D.D., for twenty-two years, from 1836 to 1858, a missionary of the American Board in the Hawaiian Islands. He was one of a company of thirty-two sailing from Boston December 14, 1836.

A letter from Constantinople, dated February 25, reports the receipt of a telegram stating that Rev. Egbert S. Ellis, of Harpoot, died February 22, of congestion of the brain, after an illness of three days.

Missionary Concert Topics for 1897.

THE following topics have been suggested by the Coöperating Committees of the American Board for the twelve months of 1897:—

January. What the Bible says about Missions.

<i>February.</i>	Turkey.
<i>March.</i>	Missionary Administration. (Alternative topic, Missions in Papal Lands.)
<i>April.</i>	China.
<i>May.</i>	Missionary Heroes. (Alternative topic, Foreign Missionaries.)
<i>June.</i>	Japan.
<i>July.</i>	Medical Missions.
<i>August.</i>	The Island World.
<i>September.</i>	Missionary Schools.
<i>October.</i>	India and Ceylon.
<i>November.</i>	Home Department—Annual Meeting.
<i>December.</i>	Work of Women's Boards.

Donations Received in February.

MAINE.

Auburn, High-st. Cong. ch., 35;	
Sixth-st. Cong. ch., 9,	44 00
Augusta, A friend,	36 00
Belfast, 1st Cong. ch.	50 00
Boothbay Harbor, John McKeown, Jr.	5 00
Brownville, Cong. ch.	21 00
Falmouth, 2d Cong. ch.	17 00
Machias, A friend, for the work in Armenia,	4 00
Madison, Cong. ch.	32 50
Norridgewock, Friend,	5 00—214 50

NEW HAMPSHIRE.

Aecworth, Cong. ch.	3 57
Atkinson, Cong. ch., 15.03; Miss A. L. Page (a thank-offering), 25,	40 03
Prentwood, Cong. ch.	14 00
Concord, South Cong. ch., 141.64; 1st Cong. ch., 100; Friend, 5,	246 64
Goffstown, Cong. ch.	24 38
Hancock, Cong. ch.	10 00
Hinsdale, Cong. ch.	4 50
Hollis, Cong. ch.	12 63
Kensington, Miss C. W. Titcomb,	1 00
Littleton, 1st Cong. ch.	25 18
Sunapee, Mrs. George H. Bartlett,	5 00—386 93

<i>Legacies.</i> —Dublin, Lucy B. Richardson, by Luther P. Eaton, Ex'r, add'l,	25 00
Hampstead, Hannah T. Howard, by Nelson Ordway, Ex'r,	2,528 27
Pittsfield, Reuben L. French (Pittsfield ch. membership), by Mary J. French, Ex'x,	100 00—2,653 27
	3,040 20

VERMONT.

Derby Centre, Mrs. E. A. McPherson,	10 00
East Berkshire, Cong. ch.	20 00
Fairlee, Mrs. Adaline H. Fuller,	1 00
Glover, Cong. ch.	15 00
Granby and Victory, Cong. ch., Geo. A. Appleton,	20 00
Lower Cabot, Mrs. James P. Stone,	5 00
Lyndon, Cong. ch.	16 00
Middlebury, Cong. ch.	63 00
Middletown Springs, Cong. ch.	46 02
Newport, E. C. Blanchard, for work in Armenia,	10 00
Pittsford, Cong. ch.	40 11
Roxbury, Cong. ch. (of which 2.50 for missions in Turkey),	7 75
Springfield, Cong. ch., add'l,	2 00
St. Johnsbury, North Cong. ch.	125 00
Thetford, Four friends,	4 80
Wallingford, Cong. ch.	15 49
West Charleston, Cong. ch.	9 00
Weston, Mrs. C. W. Sprague,	2 00
Weybridge, Cong. ch.	10 73

Windham, Cong. ch.	1 00
Woodstock, Cong. ch.	27 46—451 36

MASSACHUSETTS.

Amherst, South Cong. ch.	7 70
Andover, Chapel Cong. ch., 305; A friend, 50,	355 00
Ashby, Cong. ch.	6 56
Ashland, Cong. ch.	18 00
Auburndale, A friend,	10 00
Ballardvale, Union Cong. ch.	65 53
Berkley, Cong. ch.	6 28
Beverly, Dane-st. Cong. ch., 70; "T.", 15,	85 00
Boston, Old South ch., 2,724; Park-st. ch., 1,050; Mt. Vernon ch., 287; Pilgrim ch. (Dorchester), 157.52; Winthrop ch. (Charlestown), 145.57; 2d ch. (Dorchester), 120; So. Evan. ch. (West Roxbury), for the Debt, 10; Eliot ch. (Roxbury), 5; X., 10; A friend, 5; Mrs. C. L. Bartlett, 5; Mrs. M. B. Means, 5; E. C. C., 5, 4,529 09	
Cambridgeport, Prospect st. Cong. ch., 5.73; do., R. L. S., 100,	105 73
Chicopee, Extra-cent-a-day Band of 1st Cong. ch.	5 50
Deerfield, Cong. ch.	8 50
East Falmouth, Cong. ch.	7 00
Easthampton, 1st Cong. ch.	38 41
Fall River, A friend of the cause, for native agencies, East Turkey,	25 00
Florence, Cong. ch.	24 66
Gill, Cong. ch.	5 00
Gloucester, Lanesville, Cong. ch.	10 50
Greenfield, Mrs. E. M. Russell,	25 00
Hamilton, Mrs. Enoch F. Knowlton,	3 00
Haverhill, Centre Cong. ch.	99 03
Hinsdale, Cong. ch.	9 00
Holbrook, Winthrop Cong. ch.	1 00
Holliston, M. Anna Johnson,	3 00
Lawrence, South Cong. ch.	6 60
Lowell, First Trinitarian Cong. ch., 50; Rev. A. W. Stanford, 10,	60 00
Ludlow, 1st Cong. ch.	14 98
Marblehead, 1st Cong. ch.	40 00
Mattapoisett, Mrs. P. G. Hubbard,	5 00
Merrimac, Cong. ch.	31 80
Millbury, 1st Cong. ch.	5 00
Newbury, A member of 1st Cong. ch.	5 00
Newburyport, Belleville Cong. ch., 221.19; Arabelle Edwards, for Turkey, 2,	223 19
Newton Centre, Extra-cent-a-day Band, 1st Cong. ch., for native catechist, Madura,	40 00
Northampton, Edwards Cong. ch., 153.39; 1st Cong. ch., 5,	158 39
Norton, Trin. Cong. ch.	6.41
Pepperell, Cong. ch., to const. Rev. R. H. KENNEDY, H. M.	50 00
Pittsfield, Mrs. Harriet S. Strong, 40; Rev. Edward Strong, 12,	52 00
Princeton, Cong. ch.	105 42

Randolph, Y. P. S. C. E., for "Forward Movement,"	20 00
Reading, Cong. ch.	10 00
Rockland, Betsey A. Hicks,	10 00
Salem, A deceased friend,	45 00
Sandwich, Cong. ch.	31 14
Sheffield, Cong. ch.	6 46
Shirley, Cong. ch.	12 87
Somerville, A friend,	30 00
South Amherst, Cong. ch.	5 00
South Framingham, "H. A. P.," for missionaries in Turkey,	10 00
South Hadley, Mary F. Leach, to const. MARTHA MERRILL HAZEN, H. M.	100 00
South Hadley Falls, Cong. ch.	6 68
Springfield, Hope Y. P. S. C. E., for "Forward Movement," 33; S. C. Burnham, 5,	38 00
Taunton, Trinitarian Cong. ch., to const. ALLSTON E. WILLIAMS and CHARLES H. BLAIN, H. M.	227 84
Warwick, Mary A. Manning,	5 00
Wayland, Trinitarian Cong. ch.	7 13
Westboro, Frank A. Falkner,	5 00
Westfield, 2d Cong. ch.	23 28
West Springfield, Park-st. Cong. ch.	49 60
Whitinsville, Y. P. S. C. E., for native pastor, Marathi,	40 00
Winchester, 1st Cong. ch., Interest on Legacy of D. N. Skillings,	200 00
Worcester, Union Cong. ch. (of which 2.50 for relief of native agencies, India, and 2.50 for do., Turkey), 1,667.89; Piedmont Cong. ch., 321.27; H. T. Burnap, 5,	1,994 16
—, "B. C."	100 00—9,234 44

Legacies.—Quincy, Miss Helen A. Bates, by Charles A. Howland, Ex'r, 500 00

RHODE ISLAND.

Kingston, Cong. ch.	46 77
Peace Dale, Cong. ch., "Forward Movement," Young Woman's Miss. Soc., 41.01, Mission Band, 15, Friend, 400; all for support of missionary,	456 01
Providence, Elmwood Cong. ch., 17.15; Beneficent Y. P. S. C. E., for native preacher, Madura, 10,	27 15
Woonsocket, "Left Hand,"	50 00—579 93

CONNECTICUT.

Andover, Cong. ch.	9 37
Bethel, Miss H. H. Seelye,	16 50
Bridgeport, 2d Cong. ch., 20; Emma F. Eames, 10,	30 00
Bridgewater, Cong. ch.	14 00
Buckingham, W. H. Howe,	10 00
Chaplin, Cong. ch., to const., with other dona., Mrs. SARAH M. EATON, H. M.	28 00
Clinton, W. H. Stafford, for Eastern Turkey,	50 00
East Hampton, Cong. ch.	24 50
East Woodstock, Cong. ch.	30 00
Ellington, Cong. ch.	20 00
Haddam, Cong. ch.	8 00
Hadlyme, R. E. Hungerford,	10 00
Hanover, Cong. ch.	9 90
Hartford, 2d Cong. ch., 400, to const. OLIN HOWARD CLARK and LINNIE E. CLARK, H. M.; Wethersfield-ave. Cong. ch., 24.68,	424 68
Little Haddam, Cong. ch.	1 72
Mansfield, 2d Cong. ch.	19 03
Middle Haddam, 2d Cong. ch.	3 00
Middletown, South Cong. ch., 122.95, to const. CHARLES H. LEWIS, H. M.; 1st Cong. ch., 31.36,	154 31
Milford, Allen S. Clarke,	5 00
Naugatuck, Cong. ch.	162 00
New Haven, D. B. Eddy, 20; Rev. Burdett Hart, D.D., 10,	30 00
New London, Louise H. Allyn, for native helper,	30 00

New Milford, Y. P. S. C. E., for "Forward Movement,"	15 00
Northfield, Cong. ch.	13 28
North Woodstock, Cong. ch.	40 00
Sharon, 1st Cong. ch.	67 16
South Norwalk, Frank A. Ferris, Southport, Y. P. S. C. E., for support Rev. W. P. Elwood,	50 00
Suffield, 1st Cong. ch.	15 81
Taftville, Cong. ch.	11 62
Thomaston, 1st Cong. ch.	13 72
Waterbury, W. A. Hyde, for Bible reader, Madura,	30 00
Westville, Cong. ch.	5 30
Willimantic, 1st Cong. ch.	33 66
Wilton, Cong. ch.	34 00
Windsor, Cong. ch.	16 43
Windsor Locks, Rev. Richard Wright,	2 00
—, Thank-offering.	60 00
—, Friend,	50 00
—, Friend,	50 00—1,697 99

Legacies.—Marlborough, Chas. Buell, add'l, 204 73
Putnam, Mrs. Rebecca G. Baldwin, by G. Smith, Ex'r, 2,000 00—2,204 73
3,902 72

NEW YORK.

Aquebogue, Cong. ch.	20 00
Brooklyn, Church of the Pilgrims, 80; Clinton-ave. Cong. ch., Young Ladies' Guild, 65; E. F. Carrington, 5,	150 00
Clifton Springs, Mrs. Lewis Bodwell, for missionaries in Turkey,	10 00
Elbridge, 1st Cong. ch.	16 22
Lincklaen, Cong. ch.	4 20
New Lebanon, Cong. ch.	16 05
New York, Forest-ave. Cong. ch., 18.55; North Cong. Sab. sch., for "Forward Movement," 17.53; C. A. Hagaman, for work in Turkey, 500; J. H. Lane, 100,	636 08
Northville, Cong. ch.	10 00
Norwich, Cong. ch., for Scudder Memorial Fund,	25 50
Oxford, Cong. ch.	31 89
Patchogue, Frances C. Brown,	10 00
Pulaski, Cong. ch.	5 00
Richford, Cong. ch.	9 00
Syracuse, A. M. Wardwell, to const. DELMAR E. HAWKINS, H. M.	100 00
Tarrytown, Mrs. H. F. Lombard (of which 25 for support of missionaries in Turkey),	50 00
Ticonderoga, 1st Cong. ch.	16 35
Warsaw, M. A. Barber,	10 00
—, "Po'keepsie,"	100 00—1,220 29

Legacies.—Albany, Miss Clarissa Adams, by Horatio N. Snow, Ex'r, for missionaries in India, balance (8,000 prev. rec'd), 3,109 03
4,329 32

NEW JERSEY.

Boonton, M. H. C. Woodruff, for missionaries in Turkey,	10 00
Boundbrook, Cong. ch., 120.59; S. B. Daugherty, for native preacher, Marathi, 15,	135 59
Morristown, Cong. ch.	46 27
New Brunswick, Mary H. Parker,	15 00
Princeton, Charles K. Roys,	36 00—242 86

PENNSYLVANIA.

Blossburg, 1st Cong. ch.	10 00
Easton, Eva Strauss, for missionaries in Turkey,	2 00
Edwardsdale, Welsh Cong. ch. Sab. sch. and Jun. C. E. S.	10 00
Germantown, 1st Cong. ch.	21 75
Horatio, Cong. ch.	1 00
Lander, Alfred Cowles,	10 00
Lansford, Welsh Cong. ch.	5 00
Montrose, Mrs. Edwin Lathrop, 5; A friend, 2,	7 00

Philadelphia, Central Cong. ch., toward support Rev. W. P. Elwood, 25; Thos. A. T. Hanna, for native helpers, East. Turkey, 5, 30 00
 Pittsburgh, A friend, for India, 50 00
 Scranton, Plymouth Cong. ch. 10 00
 Williamstown, Cong. ch. 2 00—158 75

Legacies.—Pittsburgh, Ellen Price Jones, add'l, 10 00
 168 75

MARYLAND.

Baltimore, 1st Cong. ch. 13 65

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., Y. P. S. C. E., 55, 21; Mt. Pleasant, Y. P. S. C. E., 28; 5th Cong. ch., Y. P. S. C. E., 7-59; Lincoln Memorial Y. P. S. C. E., 2—all for native helpers, Foochow Mission; 5th Cong. ch., 25, 19, 117 99

NORTH CAROLINA.

Dudley, Cong. ch. 1 42
 King's Mountain, Lincoln Academy Cong. ch. 2 00
 Marion, Rev. R. R. Brookshier, 1 00—4 42

FLORIDA.

Deland, Alfred Howard, 2 50

TENNESSEE.

Memphis, Strangers' Cong. ch., 14, 60; 2d Cong. ch., Woman's Miss'y Union, by Mrs. J. C. Napier, Treas. W. M. U., Tenn. Assoc., 3, 50, 18 10

MISSOURI.

Lamar, Cong. ch. 5 00
 Sappington, Cong. ch. 1 00
 St. Louis, Cong. ch. 3 75—9 75

OHIO.

Chardon, 1st Cong. ch. 10 00
 Cleveland, Bethlehem Cong. ch. (of which 6 from Mizpah Chapel), 45, 02; 1st Cong. ch., 25, 61, 70 63
 East Cleveland, Life member, 2; M. E. P., 2, 4 00
 Ellsworth, Mrs. B. W. Allen, 10 00
 Elyria, 1st Cong. ch. 49 75
 Freedom, Cong. ch. 9 53
 Kent, Cong. ch. 17 15
 Litchfield, Cong. ch. 6 75
 Norwalk, 1st Cong. ch. 9 93
 Oberlin, Mrs. L. G. B. Hills, 30; Mrs. E. B. Clark, 10; Nelson J. Jones, 5, 45 00
 Rootstown, Cong. ch. 34 26
 Sweden, Mr. and Mrs. E. L. Morris, 2 00
 Toledo, Central Cong. ch. 10 43
 Unionville, Cong. ch. 7 51—286 94

ILLINOIS.

Abingdon, Cong. ch. 64 80
 Chandlerville, Cong. ch. 62 51
 Chicago, Chicago Theol. Sem., toward support Rev. C. N. Ransom, 70; "Cash," 100; Mrs. F. A. Blackstone, Mrs. A. C. Kelley, and Miss Adelia Carr, 36c, 170 36
 Des Plaines, Cong. ch. 13 00
 Edelstein, Cong. ch. 1 75
 Fall Creek, Friends in Cong. ch., to const., with other dona., JOHN SPECKHART, H. M. 5 00
 Farmington, Cong. ch., to const., with other dona., Rev. C. E. DREW, H. M. 18 00
 Griggsville, Cong. ch. 10 85
 Gross Park, Cong. ch. 2 72
 Jacksonville, Cong. ch. 64 47

La Harpe, Cong. ch. (of which 5.75 from Miss. Soc.), 13 45
 Lawn Ridge, Cong. ch. 3 27
 Malta, Cong. ch. 16 00
 Marseilles, J. Q. Adams, 25 00
 Pontiac, Rev. S. Penfield, 10 00
 Roseville, Mr. and Mrs. L. C. Ax-tell, 40 00
 Sandwich, Cong. ch. 28 92
 Seward, Cong. ch. 48 00
 Springfield, 1st Cong. Sab. sch., for "Forward Movement," 8 00
 Tolona, Mrs. L. Haskell, 32 00—638 10

MICHIGAN.

Grand Rapids, Mrs. Mary W. Loof-bourrow, 3 00
 Hillsdale, Mary Smith, 10 00
 Michigan Centre, Cong. ch. 3 45
 Olivet, Cong. ch. 5 00
 Richland, Eli R. Miller, 10 00—31 45

WISCONSIN.

Appleton, Woman's Miss'y Soc., Friends, for native helpers, East. Turkey, 15 00
 Clintonville, Cong. ch. 18 98
 Dartford, Cong. ch. 11 48
 Lancaster, Cong. ch. 45 62
 Liberty, Cong. ch. 1 46
 Princeton, Cong. ch. 5 00
 Stoughton, Cong. ch. 5 37
 Webster, Cong. ch. 1 41—104 32

IOWA.

Council Bluffs, Nathan P. Dodge, 50 00
 Des Moines, North-park Cong. ch. 17 50
 Independence, Rev. W. S. Potwin, for missionaries in India, 5 00
 Lansing, Rev. Andrew Kern, 3 00
 Miles, Cong. ch. 16 74
 Mitchell, Cong. ch. 2 50
 Montour, Cong. ch. 27 50
 Muscatine, A friend, 5 00
 Ogden, 1st Cong. ch. 5 88
 Rowan, Cong. ch., Geo. Riedasch, 3 00
 Shenandoah, Cong. ch. 35 17—171 29

Legacies.—Iowa City, Alfred Woods, by Ezra Nuckolls, Ex'r, add'l, 140 92
 312 21

MINNESOTA.

Detroit, 1st Cong. ch. 2 68
 Glyndon, Cong. ch. and Sab. sch. 2 33
 Groveland, Cong. ch. 3 00
 Lake City, 1st Cong. ch. 17 20
 Marshall, Cong. ch. 8 00
 Medford, Cong. ch. 15 00
 Minneapolis, Plymouth Cong. ch., 111, 17; Lowry Hill, Cong. ch., 16, 82; A friend, 25, 152 99
 Spring Valley, 1st Cong. ch. 10 42
 St. Paul, Plymouth Cong. ch. 40 57
 Verndale, Cong. ch. 2 00
 Wayzata, Cong. ch. 2 00—256 19

KANSAS.

Neosho Falls, Rev. S. B. Dyckman, 5 00
 Osawatimie, Rev. S. L. Adair, 4 00
 Westmoreland, Mrs. Mary Loof-bourrow, 2 00
 Wichita, Plymouth Cong. ch. 12 27—23 27

NEBRASKA.

Chadron, Cong. ch. 8 00
 Crawford, 1st Cong. ch. 3 43—11 43

CALIFORNIA.

Claremont, Cong. ch. 24 13
 DeLuz, Cong. ch. 1 50
 Oleander, Rev. J. Overton, 10 00
 San Rafael, Cong. ch., for missionaries in Armenia, 1 50

Santa Paula, Nathan W. Blanchard, 100 00
South Riverside, Cong. ch. 19 00—156 13

OREGON.

Astoria, Cong. ch. 3 55
Pendleton, 1st Cong. ch. 2 20
Salem, Frank H. Gilbert, 5; Emily Steiger, 1, 6 00—11 75

COLORADO.

Greeley, Park Cong. ch., 26.25; Rev. W. W. Dumm, for Debt, 10, 36 25

NORTH DAKOTA.

Cando, Cong. ch. 4 25
Dexter, Rev. S. F. Porter, 10 00
Dwight, Cong. ch. 3 00—17 25

SOUTH DAKOTA.

Custer, 1st Cong. ch. 4 43
Fairfax, Bethlehem Ger. Cong. ch. 2 25
Hudson, Cong. ch. 4 00—10 68

FOREIGN LANDS AND MISSIONARY STATIONS.

ENGLAND.—London, Miss S. L. Ropes, 75 00
HAWAIIAN ISLANDS.—Honolulu, Mrs. Lydia Bingham Coan, for the work in Turkey, 8 00
TURKEY.—Adana, Hagop Donnebet-yai, 4 40—87 40

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer*.

For several missions in part, 11,089 43

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer*. 3,100 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Eastport, Central Y. P. S. C. E., 5; Harrison, Y. P. S. C. E., 1; No. Bridgton, Y. P. S. C. E., 1; Richmond, Cong. Sab. sch., 2; do., Juniors, 50c.; West Newfield, Y. P. S. C. E., 2; do., A friend, 50c. 12 00
NEW HAMPSHIRE.—Pittsfield, Y. P. S. C. E., 5.25; Rye, Y. P. S. C. E., for theol. students, Japan, 10, 15 25
VERMONT.—Barton, Y. P. S. C. E., 8.75; Brattleboro, Center Cong. Sab. sch., 25; Cambridge, Y. P. S. C. E. of 1st Cong. ch., 2.50; Dummerston, Cong. Sab. sch., 11; Jericho Centre, Cong. Sab. sch., 2.30; Milton, Cong. Sab. sch., 1.85; Olcott, Y. P. S. C. E., 12.88; West Brattleboro, Y. P. S. C. E. of 1st Cong. ch., 10, 74 28
MASSACHUSETTS.—Boston, Y. P. S. C. E. of Union ch., 25.50; Cambridgeport, Prospect-st. Y. P. S. C. E., 4; Chicopee, 1st Cong. Sab. sch., 2.72; Danvers Centre, Y. P. S. C. E. of 1st Cong. ch., 3.62; Dudley, Y. P. S. C. E., 1.40; Florence, Cong. Sab. sch., 45; Hatfield, Y. P. S. C. E., 1.21; Mattapoisett, Y. P. S. C. E., 6.16; Middleboro, Putnam Y. P. S. C. E., 2; Orange, Y. P. S. C. E., 4.64; Richmond, Y. P. S. C. E., Two-cents-a-Week, 10.50; Rochester, 1st Y. P. S. C. E., for India, 4; Wayland, Y. P. S. C. E., 7; Winchendon, North Cong. Y. P. S. C. E., 24.34; Worcester, Immanuel Sab. sch., 14.68, 156 77
RHODE ISLAND.—Central Falls, Y. P. S. C. E., 20; Chepachet, Y. P. S. C. E., 7.27, 27 27
CONNECTICUT.—Bloomfield, Y. P. S. C. E., 5; East Norwalk, Cong. Sab. sch., 1.87; Greenwich, 2d Y. P. S. C. E., 6.28; Groton, Jun. C. E. S., 10; New Preston, Y. P. S.

C. E., 2; Salisbury, Cong. Class, for China, 5; Saybrook, Y. P. S. C. E., 10; Southport, "A.", for support of pupil in Turkey, 18; Talcottville, Union Y. P. S. C. E., Meeting of District, 13.25, 71 40
NEW YORK.—Angola, Y. P. S. C. E., for Armenia, 5; Mt. Vernon, Cong. Sab. sch., for Armenian Village School, 4.57; New York, DeWitt Memorial Y. P. S. C. E., for Turkey, 20; New York Mills, Welsh Y. P. S. C. E., 2, 31 57
MARYLAND.—Baltimore, 1st Y. P. S. C. E., 16 55
ALABAMA.—Shelby, Junior C. E. S., for China, 35
INDIANA.—Ridgeville, Cong. Sab. sch. 2 00
MISSOURI.—St. Louis, 1st Ger. Cong. Sab. sch. 6 21
OHIO.—Brownhelm, Cong. Sab. sch., 5.52; Huntsburg, Y. P. S. C. E., 1; Marietta, 1st Y. P. S. C. E., 2.50; North Madison, Y. P. S. C. E., 4; Norwalk, Y. P. S. C. E., 5.47; Rootstown, Y. P. S. C. E., 2.50, 20 99
ILLINOIS.—Gross Park, Y. P. S. C. E., 1.76; Wataga, Cong. Sab. sch., for Turkey, 4.65, 6 41
MICHIGAN.—Clinton, 1st Y. P. S. C. E., 20; Ogden, Cong. Sab. sch., for Africa, 2, 22 00
WISCONSIN.—Cumberland, Y. P. S. C. E., 2.65; Dartford, Y. P. S. C. E., 1.84, 4 49
IOWA.—Grinnell, Y. P. S. C. E., 2; Little Rock, Y. P. S. C. E., 7.50; Ogden, Cong. Sab. sch., for Armenia, 5; do., Y. P. S. C. E., 1, 15 50
MINNESOTA.—Campbell, Y. P. S. C. E., 1.09; Worthington, Union Cong. Sab. sch., 2, 3 09
KANSAS.—Partridge, Cong. Sab. sch. 8 35
NEBRASKA.—Ainsworth, Cong. Sab. sch. 6 81
OREGON.—Portland, Sunnyside Cong. Sab. sch., 7.50; Salem, 1st Cong. Sab. sch., 7.50, 15 00
WASHINGTON.—Aberdeen, Cong. Sab. sch., for Armenia, 1 83
SOUTH DAKOTA.—Garretson, Y. P. S. C. E., 3.37; Highmore, 1st Cong. Sab. sch., 3.78, 7 15
MONTANA.—Red Lodge, Y. P. S. C. E. 1 75
AUSTRIA.—Weinberg, Sab. sch. children, for mission schools in Turkey, 4 00
530 99

CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT.—New Britain, South Cong. Sab. sch. 43 68
NORTH CAROLINA.—Oaks, Assoc. of Cong. chs. 3 75
OHIO.—Kinsman, Cong. and Pres. Sab. sch. 16 81
ILLINOIS.—Chicago, 1st Cong. Sab. sch. 8 01
TURKEY.—Aintab, Girls of Aintab Seminary, 2 95
75 20

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Aurora, Y. P. S. C. E., New Eng. Cong. ch., for support Rev. and Mrs. R. B. Larkin, 5; Chicago, Park Manor, Y. P. S. C. E., for do., 5; Hinsdale, Y. P. S. C. E., for do., 20; Moline, 1st Y. P. S. C. E., for do., 6; Oneida, Y. P. S. C. E., for do., 25; Ottawa, Young Men's Miss'y Soc., for do., 10; Plainfield, Y. P. S. C. E., for do., 10; Shabbona, Y. P. S. C. E., for do., 32.38; Wheaton, 1st Y. P. S. C. E., for do., 15; St. Charles, Y. P. S. C. E., 2.35, 130 73
MICHIGAN.—Kalamazoo, Y. P. S. C. E. 9 75
NEBRASKA.—Pierce, Y. P. S. C. E. 6 25
146 73

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Portland, 2d Parish ch., A. S. Fuller, for native helper, care Rev. H. C. Hazen, 40; do., Bethel ch., for relief native agency, India, 50; Wells, Cash, for do., 1; Friend, for kindergarten, care Mrs. W. S. Ament, 10, for school work in Madura, 10, 111 00
NEW HAMPSHIRE.—Bristol, Friends, by

Miss H. E. Green, for board of occupant of Bristol Free Bed, Fochow Hospital,		
MASSACHUSETTS. — Auburndale, Cong. Sab. sch., for relief of native helpers in India, 43; do., Mrs. Geo. M. Adams, for work, care Miss Bessie B. Noyes, 25; do., Miss E. C. Wheeler, for work, care Rev. C. F. Gates, 10; Boston, "E. S.", for relief of native agency, Marathi, 20; Mrs. Richardson, for do., 5; Collected by Rev. G. H. Gutterston, for Pasumalai College, 4; Brookline, C. A. Hopkins, for native helpers, care Rev. H. C. Hazen, 60; Everett, Washburn Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. E. P. Holton, 15; Haverhill, Harriet F. Welch, for work, care Rev. L. S. Crawford, 10; Kingston, Mayflower Y. P. S. C. E., for use of Rev. E. P. Holton, 10; Leominster, Y. P. S. C. E., for student, care Rev. J. P. Jones, 14.85; do., Mary Dow Scott, for pupils, Yozgat, 10; Lynn, Friend, for relief of native helpers in India, 1; Milton, Martha L. Richardson, for native preachers, care Rev. Henry Fairbank, 50; Newton Highlands, Y. P. S. C. E., for Bible reader, care Mrs. R. Winsor, 18; Pittsfield, Cong. Sab. sch. of 1st church of Christ, for Okayama Orphanage, 6.49; Princeton, Rev. and Mrs. C. A. White, for native preacher, Arthur Church, Madura, 60; Springfield, Chinese Sab. sch., for Girls' School, care Miss N. M. Cheney, 25; Wellesley, A friend, for native pastors in Turkey, 10; Westfield, 2d Cong. ch., for work, care Rev. J. K. Greene, 20.58; —, Through Rev. Lyman Bartlett, for work, care Rev. J. P. McNaughton, 9.75;	24 00	
CONNECTICUT. — East Hartland, Friend, for work, care Rev. E. Fairbank, 5; Hartford, Park Cong. ch., Ladies' Miss. Soc., 11, and Prim. Dept., Sab. sch., 9, both for work, care Rev. E. Fairbank; Manchester, 2d Cong. ch., Ladies' Aid Soc., for work, care Rev. H. C. Hazen, 15; do., do., for work, care Rev. L. S. Gates, 11; Putnam, Woman's Foreign Miss. Soc., for use of Mrs. W. L. Beard, 15; do., 2d Cong. ch. Mission Band, for pupils, care Miss M. L. Daniels, 10; do., Cong. ch., Mission workers, for use of Mrs. W. L. Beard, 10;		
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PENNSYLVANIA. — Edwardsdale, Welsh Cong. ch. and Sab. sch. and Jr. C. E. S., for use of Rev. J. P. Jones,		
LOUISIANA. — New Orleans, Straight University, Y. P. S. C. E., for use of Rev. M. P. Parmelee,		
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Sab. sch. class, for work, care Rev. H. G. Bissell, 5;		27 00
KANSAS. — Neosho Falls, Y. P. S. C. E., 5, and Jun. C. E. S., 1, for pupil, care Miss Laura Farnham,		6 00
MISSOURI. — St. Louis, Plymouth Sab. sch. and Y. P. S. C. E., for North China College,		4 40
MICHIGAN. — Chelsea, Jun. C. E. S., for pupil, care Rev. H. G. Bissell, 9; Grand Rapids, Rev. D. F. Bradley, for Missionaries' Home, Shansi, 10;		19 00
IOWA. — Grinnell, Friends in Iowa College, for work, care Rev. C. C. Tracy,		60 00
WISCONSIN. — Platteville, Cong. ch. Bridge Builders, for work, care Rev. L. S. Crawford, 5; West Superior, Nella Nobes, for work, care Miss C. A. Nason, 15,		20 00
MINNESOTA. — Mankato, Cong. ch., for pupil, care Miss Laura Farnham, 4; Minneapolis, W. H. Norris, for native helper, care Rev. H. C. Hazen, 7.50; do., Como-ave., Y. P. S. C. E., for work, care Rev. A. Fuller, 51.50; do., Plymouth Cong. ch., Friends, for work, care Rev. C. F. Gates, 6; Preston, Emma Schwartz, for work, care Miss C. R. Willard, 7.25,		76 25
CALIFORNIA. — Mills College, Mrs. C. T. Mills, for work, care Rev. R. C. Hastings,		50 00
SOUTH DAKOTA. — Vermillion, Y. W. C. A., for use of Rev. A. Fuller,		10 00
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MISSION WORK FOR WOMEN.		
FROM WOMAN'S BOARD OF MISSIONS.		
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For pupil, care Mrs. Henry Fairbank,	15 00	
For work, care Rev. W. M. Zumbro,	5 00	
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For school work, care Miss M. L. Daniels,	5 00—115 00	
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Miss Bessie B. Merriam, Oakland, California,		
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For medical expenses of Miss A. E. Harwood,	7 10	
NORTH CHINA COLLEGE ENDOWMENT.		
Income,	300 00	
	2,372 16	
Donations received in February,	33,510 42	
Legacies received in February,	8,617 95	
	42,128 37	
Total from September 1, 1896, to February 28, 1897: Donations, \$215,469.60; Legacies, \$28,347.45=\$243,817.05.		

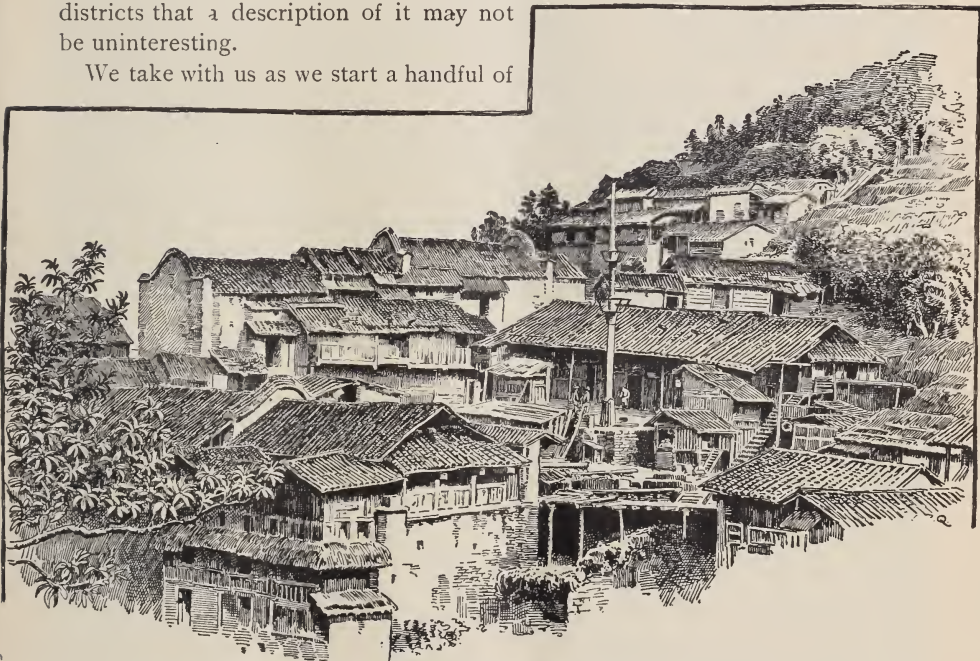
FOR YOUNG PEOPLE.

A HOME IN THE ING HOK MOUNTAINS OF CHINA.

BY REV. DWIGHT GODDARD, OF FOOCHOW, CHINA.

Our preacher and myself started out awhile ago to visit one of our Christians whose home is in the mountains near Ing Hok. His home is like that of so many of the Christians in the country districts that a description of it may not be uninteresting.

We take with us as we start a handful of



HWA SANG, THE VILLAGE WHERE THE ENGLISH MISSIONARIES WERE MURDERED, AUGUST 1, 1895.

tracts, portions of Scripture, and hymns to sell, if we can, or at any rate read and talk about. Our preacher is pleasantly greeted on every hand, and even strangers on the road, with old-fashioned country courtesy, salute us and ask if we have "eaten our rice" or where we are going.

We climb up through the valleys, winding in and out along the edge of the rice terraces, on roads often scarcely a foot wide that serve China for highways. Now we enjoy a smooth road and more frequently a very bad one, according as

some man has been led to do a work of merit by repairing it. At last, with a turn in the path about the shoulder of the range, we spy a clump of bamboos and pines that is like an oasis on the bare, over-cultivated mountain-side.

In the midst of this clump is the home of our church member. We exclaim at once, "Why, he must be a very rich man to have so large a house!" Alas! we find him to be the younger brother of the head of the family, and the house proves to be a village, for there are twenty "chows" (kitchen stoves) that tell the number of families, and ninety mouths, but all of one family. Over the entrance to the court are two ornamental signs that show that children for two generations have secured the first degree for literary merit.

This entrance opens into a quadrangle, or open court, on the opposite side of which is the reception room, a good-sized, lofty room, open in front to sun and rain, but sheltered by the overhanging roof. At the end, or head, of the room are the shrines of idols and ancestral tablets, with lanterns overhead, and on the walls are hung charts and banners with felicitous expressions of welcome. On either side of this room and also on the other sides of the quadrangle are other rooms. In the rear are passageways leading into quadrangles beyond, whose rooms are used for kitchens, sleeping rooms, and barns; and beyond these are further passageways which lead into still other quadrangles of other families of this one huge family.

We are greeted by barking dogs, shouting children, a few men and curious women appearing at all the doors and windows. We are ushered into the reception room and offered seats, which are only wooden "horses." On these we attempt to seat ourselves near the foot of the room. Then tea is at once brought, which is freshly prepared by pouring boiling water on a few tea leaves in each covered cup. Questions and answers begin to pass almost before we have had time to look about.

Alas! for our American and Christian predilections for cleanliness! Everything is filthy. The house itself was a fine house when it was built, but no repairs are ever made and it is never cleaned, so that smoke and dust and rubbish collect and are undisturbed. It being harvest time for wheat and tea, the reception room itself is used as a granary; a room diagonally opposite in the main court is used for a pig pen, and another for storage of straw and brushwood. Within this same court is a big buffalo cow, munching coarse grass. In the centre of the court is a pool of stagnant water with a green scum on it. The wall is half tumbled down, and hens, chickens, pigs, dogs, children, cows, ducks, goats, babies wander about in equal favor, paying no attention to parlor, guests, drying tea leaves, rubbish, or mud puddles.

The people crowd around us, not one neatly dressed, most of them in dirty, patched garments, but they are all smiling a welcome. There are no men or boys about, for they are in the fields at work, but any number of babies, children, and women. A few of the latter show by the paint on their faces and their bound feet that they are of the "first families." They all use this reception room in common; and when they had asked the usual questions about how much our shoes cost, how old we are, and what our surname is, they remarked on the color of our eyes and on the fact that a *young* man has a mustache.

Then we begin to edge in a little gospel. I have the preacher read from one

of the gospels, say John's account of the woman of Samaria. Then I talk a little in fragments to the preacher, and he enlarges upon it, about "God is a Spirit, and they that worship him must worship him in spirit and in truth." Having



CHINESE AT MEALTIME.

gained their attention, we try to sell them the book for eight cash (about one half a cent), because they so quickly forget our spoken words, but they read the book after we are gone. Then we sing a hymn, which they like, and offer a

prayer. Then we tell them when the next Sabbath is and urge them to attend service.

We now attempt to take our leave ; but no, they will not listen to our proposal to go. The church member's wife is preparing food for us ; we must stop and eat. We protest, as is expected of us, and finally compromise, as is also expected, by accepting a single bowl of rice or vermicelli, with, perhaps, a fried egg on top, which is supposed to be a delicacy which foreigners particularly like. Imagine us with chopsticks trying to eat the great long strings of vermicelli !



COOKING A MEAL.

Then we say good-by by repeating, " Please be seated ; please be seated." And they follow us out, responding, " Walk slowly ; walk slowly."

We remind them that day after to-morrow is worship day, and again clasp our own hands and raise them in front of the face, bowing all the time. We turn and go for a few steps, and then repeat.

It is from homes like these, far scattered, that our church members largely come, one from here and another from there, and not one entirely free from the effect of family prejudice and petty persecution, in spite of smooth and kindly welcome to us.

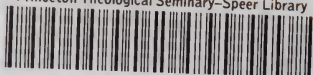
Pray for them that they may have grace given to witness a good confession in it all.

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